

1 CORINTHIANS LECTURES FOR BIBLICAL E-LEARNING

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ADVICE TO STUDENTS OF BIBLICAL E-LEARNING

Before you begin your times of listening and study of the video lectures, you should

- Retrieve the professor's notes and organize a Notebook to **have in front of you while you are listening to the lectures**. This will provide a place for notes and additional ideas for future study.
- Retrieve / **Purchase a Commentary or more for study during the lectures**. If you are only able to study in "English," the works by Talbert and Garland will serve you well. If you want to read more advanced commentaries, and you can do so even without knowledge of Greek, then Ciampa/Rosner. Fee, Fitzmyer and Thistleton will round out your research at a higher level. **DO NOT** sell yourself short, read above your ability to learn. **REMEMBER**, commentaries are for research. They are not like "novels" that are to be read like an ordinary book. Rather they are tools to dig out the meaning of texts to enhance your understand of the Bible as it came to us from the Apostles.
- If possible, you should carve out a consistent time each week to listen to lectures when you will not have major interruptions. **Effective learning requires focus**.
- Feel free to contact the professor via the email above.

The video lectures are coordinated with the Note files that are provided. ALWAYS have the appropriate Note pack as you begin a session. The instructor will always start by directing you to the Note pack. The notes are outlines with texts that will help you to procure the information provided and do further research on your own. Because of the format of these videos, the Notes serve as the Professor's Chalkboard to help illustrate the lectures. The Note pack and the Video may not always be the same length (that is, the videos will be 30-45 minutes and the lectures will start and stop at points in the Notes) as a given Note file. But the Instructor will orient you to where he is in the flow of the Notes.

The lectures herein are a product of the professor's own study. PLEASE remember that many opinions exist, even among qualified commentators, on the text we will study. There is nothing new under sun in biblical interpretation. Rather, "Originality is not so much a matter of content as it is a matter of individual treatment" (source forgotten!). These lectures will expose you to numerous "views" on issues in 1 Corinthians and will always be a product of the professor's perceptions. Your task, is to listen, reflect, and then do your own research to validate your understanding of the biblical text. The meaning of the Bible is not what you think, but what you can validate by disciplined research thinking.

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So Many Bibles, So Little Time!

Gary T. Meadors, Th.D.

I. Brief Historical Overview of the Manuscript Tradition of the Bible

A. Old Testament (Hebrew, Aramaic and Greek)

Septuagint / LXX (Greek translation of Hebrew during 3-2nd century B.C.)

Dead Sea Scrolls (2-1st century B.C.)

Masoretic Text (Standardized by 9th century A.D.)

B. New Testament (Greek)

There are 5,196+ manuscripts from the 2nd to the 16th century. Of these, 3,032 are Greek manuscripts and 2,164 are Greek lectionaries. Of this total, only 318 items come before the 9th century A.D. and the rest thereafter. In addition to this evidence, there are numerous versions and the Church Fathers.

C. English Versions (Comment about other language Bibles)

- The Bishop of Rome commissioned Jerome to do a Latin translation of the Bible in 382. This version was culminated at Bethlehem about 404 C.E. The Vulgate was the Bible of the Western Church for over a thousand years and only those who knew Latin had access to it. Gutenberg printed Jerome's version in 1452-56. A Greek New Testament was not printed until Erasmus' in 1514 (the Complutensian Polyglot was fully published in 1520).
- John Wyclif (1329-1384) at Oxford resisted the Roman Church ban on translating the Bible into the vernacular (only Latin Vulgate was sanctioned). Wyclif and his associates provided a too literal translation of the Vulgate. This virtually "underground" rendition was strongly resisted by Rome, so much so that the Council of Constance in 1414 ordered Wyclif's body disinterred and burned.
- William Tyndale (1526) printed the NT in 1525 but was executed (1536) before finishing the OT. Religious intrigue was the *modus operandi* until Tyndale's death. Afterward, politics changed and England became a hotbed for translating the Bible into the vernacular.
- Coverdale (1535)
- The Great Bible (1539)
- Geneva Bible (1560)
- Bishops' Bible (1568)
- King James Version (1611) This version began about 1604 with about 54 translators involved (only 47 names preserved). The KJV was as controversial as any new translation, but it managed to dominate until a new revision was commissioned in 1870. See the American Bible Society Chart attached.

For more information about the KJV and its translators see:

McClure, Alexander W. *The Translators Revived*. New York: Board of Publication of the Reformed Dutch Church, 1855.

Opfell, Olga S. *The King James Bible Translators*. London: McFarland, 1982.

Paine, Gustavus S. *The Learned Men*. New York: Thomas Y. Crowell Co., 1959
[reprinted by Baker as *The Men Behind the King James Version*].

II. Defining English Bible Translation Procedures

A. Formal Equivalence (e.g. KJV, ASV, NASB, RSV, NRSV, ESV, TaNaKh)

All of these English translations are revisions of the KJV (except the TaNaKh, which is a fresh Jewish “literal” rendition). They all follow a formal equivalence procedure for translation. Dr. Bruce Metzger explains this by his comment in the introduction to the NRSV, “...the directive to continue in the tradition of the King James Bible, but to introduce such changes as are warranted on the basis of accuracy, clarity, euphony, and current English usage. Within the constraints set by the original texts and by the mandates of the Division, the Committee has followed the maxim, “As literal as possible, as free as necessary.” As a consequence, the New Revised Standard Versions (NRSV) remains essentially a literal translation.” [The NRSV is receiving criticism for allowing modern cultural pressure to detract from formal equivalency, e.g. gender issues.] A “literal translation” requires more from the reader since the translators do very little interpretive adjustments.

B. Dynamic [“functional”] Equivalence (NIV/moderate, NLT/aggressive)

This translation procedure is well explained in the introduction to the New Living Translation Bible (a revision of The Living Bible). “A dynamic equivalence translation can also be called a thought-for-thought translation, as contrasted with a formal equivalence or word-for-word translation. Of course, to translate the thought of the original language requires that the text be interpreted accurately and then be rendered in understandable idiom.” A “dynamic equivalence” translation is an interpretive translation (some have changed the term “dynamic” to “functional”). It therefore requires less judgment from the reader since the translators have included their interpretation of texts ambiguous in English in their renditions.

C. Other Procedures (paraphrase, amplified, renditions from English to English! Gender inclusive translations, current culture agenda renditions)

D. Recommendations

1. Choose Bibles that use a paragraph format. The older “every verse in the left hand column” type of Bible leads to a proof text mentality rather than an understanding of context. A paragraph is a unit of thought and determines how the sentences in the paragraph should be interpreted.
2. Choose several Bibles for comparative study (KJV, NASB, NIV, NLT). Watch how the dynamic/functional equivalent versions interpret your formal equivalent control Bible. **SEE CHART.**
3. Be careful with “Study” Bibles when they chop up the text for their own outlines.
4. Avoid the expanded paraphrase kinds of Bibles. Be a solid Bible reader, not faddish.
5. Be a student of the Bible. This is every Christian’s responsibility.

Recommended Reading on the History of the Bible

Ackroyd, P. R. and Evans, C. F., editors. *The Cambridge History of the Bible*. 3 volumes. London: Cambridge University Press, 1970.

Lewis, Jack P. *The English Bible From KJV to NIV: A History and Evaluation*. Grand Rapids: Baker Book House, 1981. [See particularly his chapter on “Doctrinal Problems in the King James Version”]

Transmission of the Bible

Aland, Kurt and Aland, Barbara. *The Text of the New Testament*. Translated by Erroll F. Rhodes. Grand Rapids: Eerdmans, 1987. [revised and enlarged edition, 1989]

Carson, D. A. *The King James Version Debate: A Plea for Realism*. Grand Rapids: Baker Book House, 1979.

Metzger, Bruce M., and Ehrman, Bart D. *The Text of the New Testament: Its Transmission, Corruption, and Restoration*. Fourth Edition. Oxford: Oxford University Press, 2005.

Mulder, Martin Jan. *Mikra: Text, Translation, Reading and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity*. Philadelphia: Fortress Press, 1988.

English Bible Versions

Brunn, Dave. *One Bible, Many Versions: Are All Translations Created Equal?* Downers Grove: IVP Academic, 2013.

Kubo, Sakae and Specht, Walter F. *So Many Versions? 20th Century English Versions of the Bible*. Revised and Enlarged Edition. Grand Rapids: Zondervan, 1983.

Ryken, Leland. *The Word of God in English: Criteria for Excellence in Bible Translation*. Wheaton: Crossway Books, 2002.

Metzger, Bruce M. *The Bible in Translation: Ancient and English Versions*. Grand Rapids: Baker Academic, 2001.

Gender in Translation Debate

Carson, D. A. *The Inclusive Language Debate: A Plea for Realism*. Grand Rapids: Baker Books, 1998.

Strauss, Mark L. *Distorting Scripture? The Challenge of Bible Translation & Gender Accuracy*. Downers Grove: InterVarsity Press, 1998.

III. Understanding English Bible Versions and Translation Procedures

In the following chart, read from left to right (i.e. from formal to functional/dynamic) and observe how translation theory renders interpretive judgments into the final product.

While some would criticize rendering the Bible in other-than-a-“literal” manner, when you understand the theory and read comparatively, you will find yourself seeing the

process of interpretation as a process of clarifying the meaning of a text. With the proliferation of bible translations, you must educate yourself about how translation is done and the product it provides.

ILLUSTRATING RESULTS OF FORMAL TO DYNAMIC TRANSLATION

Texts	Formal Equivalence		Dynamic Equivalence 1	Dynamic Equivalence 2
	King James (KJV)	Revised Standard (NRSV)	New International Version (NIV, 1978. See Note below)	New Living Translation (NLT)
John 3:16	For God so loved the world, that he gave his only begotten Son ,....	For God so loved the world that he gave his only Son ,....	For God so loved the world that he gave his one and only Son ,....	For God so loved the world that he gave his only Son ,...
Acts 26:28	Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.	Agrippa said to Paul, “ Are you so quickly persuading me to become a Christian? ”	Then Agrippa said to Paul, “ Do you think that in such a short time you can persuade me to be a Christian? ”	Agrippa interrupted him. “ Do you think you can make me a Christian so quickly? ”
Galatians 5:4	Christ is become of no effect unto you, whosoever of you are justified by the law ; ye are fallen from grace.	You who want to be justified by the law have cut yourselves off from Christ, you have fallen away from grace.	You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace.	For if you are trying to make yourselves right with God by keeping the law , you have been cut off from Christ! You have fallen away from God’s grace.
Philippians 3:6	Concerning zeal, persecuting the church; touching the righteousness which is in the law , blameless.	As to zeal, a persecutor of the church; as to righteousness under the law , blameless.	As for zeal, persecuting the church; as for legalistic righteousness , faultless.	And zealous? Yes, in fact, I harshly persecuted the church. And I obeyed the Jewish law so carefully that I was never accused of any fault.

ILLUSTRATING RESULTS OF FORMAL TO DYNAMIC TRANSLATION

Texts	Formal Equivalence King James (KJV) New Revised Standard(NRSV)		Dynamic Equivalence New International Version (NIV)	Dynamic Equivalence 2 New Living Translation (NLT)
	Matthew 19:9	And I say unto you, Whosoever shall put away his wife, except for fornication , and shall marry another, committeth adultery.	And I say to you, whoever divorces his wife, except for unchastity , and marries another commits adultery.	I tell you that anyone who divorces his wife, except for marital unfaithfulness , and marries another woman commits adultery.
1 Corinthians 5:5	To deliver such an one unto Satan for the destruction of the flesh , that the spirit may be saved in the day of the Lord Jesus.	you are to hand this man over to Satan for the destruction of the flesh , so that his spirit may be saved in the day of the Lord.	hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord.	Then you must cast this man out of the church and into Satan’s hands, so that his sinful nature will be destroyed and he himself will be saved when the Lord returns.
1 Corinthians 7:1	Now concerning the things whereof ye wrote unto me: [It is] good for a man not to touch a woman.	Now concerning the matters about which you wrote: " It is well for a man not to touch a woman. "	Now for the matters you wrote about: It is good for a man not to marry.	Now about the questions you asked in your letter. Yes, it is good to live a celibate life.
1 Thessalonians 1:3	Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;	remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ.	We continually remember before our God and Father your work produced by faith, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ.	As we talk to our God and Father about you, we think of your faithful work, your loving deeds, and your continual anticipation of the return of our Lord Jesus Christ.
1 Timothy 3:11	Even so [must their] wives [be] grave, not slanderers, sober, faithful in all things.	Women , likewise must be serious, not slanderers, but temperate, faithful in all things.	In the same way, their wives are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything.	In the same way, their wives must be respected and must not speak evil of others. They must exercise self-control and be faithful in everything they do.

ADD...1 Cor 11:10 comparing the TNIV and NIV !! ; Cf. Hosea 9:7 “man of the spirit”; 1 Cor 2:13 ?? 1 Thess 1: “inspired by” in NRSV; cf. 1 Thess 1:11 translation of goodness and following genitive.

NIV NOTE: In the above version comparisons, the NIV is the original edition of 1978. In 2011, the NIV underwent a major revision and was reissued. The 2011 revision **corrected** a lot of “poor” renditions, therefore messing up my illustrations in this chart!! Consequently, to be fair to the NIV, the 2011 edition should be included along side the original edition. By doing this, you can see not only the original questionable translation examples and you will also see how it took decades for these renditions to be “reversed” in the 2011 revision. The NIV is to be commended for these updates.

HOW DOES THE BIBLE TEACH US?

THREE LEVELS OF BIBLICAL TEACHING

[or, A Primer for Understanding Theological Differences that Arise in the Church]

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One of the fascinating aspects of the Christian journey is to observe how many different assertions can be made from the same biblical text! So what does 1 Timothy 2:12 teach about the role of women in ministry? Or, what is your view on the role of miraculous gifts today? It depends on whom you ask, or perhaps, which book you read. OK, so those are hard ones. Let's make it easier. What is your view of church government?! Or, what is your view of the "end times?" Has the proverbial iceberg even reached the surface?¹

The fact of this variety does not argue that all views are equally valid. Rather, it merely illustrates that throughout history the Bible has been subject to many different readings. This can be as serious as major religious constructs that all use the Bible more-or-less, e.g. Judaism, Christianity, Mormonism, Seventh Day Adventist or the great variety of denominations, or various views of texts in the gender/sexuality debate within evangelicalism. Everyone is using the same Bible and saying something radically different! This variety illustrates the need to have some basic parameters for evaluating the meaning of texts that any valid interpretation must follow...hence the literature of hermeneutics.

It is no wonder that the church has fallen on hard times in terms of reading and using the Bible. They don't know what to do with it. This is further aggravated in American culture by the downgrading of training in biblical studies for ministry. I observed these trends within college and seminary education for over thirty years. Consequently, when theological differences arise, how do we lead people to think about the issues and come to reasonable conclusions that promote the health of the church? In the not too distant past, those who held different views, say for example, about millennial and tribulation views, drew battle lines and mustered every conceivable argument to bomb their opponents (my militaristic language is not accidental).² Today, however, it seems that some influential church leaders downplay, if not criticize, theological debate. It is too divisive, they say.

¹ This primer is written from the conviction that one cannot understand theological views without understanding theological method.

² A good illustration of this is Darrell Bock's article that reflects on theological method and the past era of controversy between John Walvoord and George Eldon Ladd. The Ladd and Walvoord wars were driven by a lack of understanding (mainly Walvoord's) of theological method and hermeneutics. See Darrell L. Bock, "Why I am a Dispensationalist with a small 'd.'" *Journal of the Evangelical Theological Society* 41.3 (1998):383-396.

I think there is a better way. It is not an easy way. In fact, it is a way that goes against the grain of the past (i.e. finding “the” view) and aggravates the current trends of downright biblical ignorance. This way does not solve all the problems. In fact, it will put new ones on the table! But it is a way that can bring better understanding to difficult issues so that reasonable people can maintain unity in the midst of diversity.

The present document will only sketch the broad outline of a paradigm that can assist the identification and processing of theological differences. But it is a start.

Locating the Bible and its Readers

When we use the Bible as a source of knowledge and make claims about what it teaches, we engage the discipline of epistemology (= the sources, nature and validity of knowledge). How do we know what we claim to know and why is our view more valid than another?

The *fact* that we have one inspired text and many uninspired interpreters is evidenced by the great variety of views that have always existed with Judaism and Christianity. While there are some core beliefs that have bound these religions to the Bible, there has never been a fully unified theology in either. Why? If we have one Bible and one God, why has this kind of unity never existed? Furthermore, some claim that the Holy Spirit is the trump card and “tells” us what Scripture means. This last claim seems odd, even arrogant, in light of the fact that several equally godly and trained scholars can come to radically different conclusions [the so-called idea of “illumination” that claims the conveyance of interpretive content is a popular level misunderstanding of the biblical concept of the “witness of the Spirit”].

Does this mean we are condemned to relativism in interpretation? No. It merely means, in a worldview kind of way, that God has chosen to give us an inspired text but not inspired interpreters. For reasons beyond our knowing, God has ordained to allow this diversity and not intervene. My personal opinion is that God has set up a situation that allows risk and tension so that we can reflect that we are created in the image of God by how we deal with it.

There are, of course, many theological issues around which believers are unified. It would be impossible to assign percentages of unity and diversity and it is needless. What we do need to engage is “how do we handle our diversity?”

Locating How the Bible Teaches

I believe there is a paradigm that can help us reflect on how to understand the unity and diversity of interpretation that we experience. I call it “The Three Levels of How the Bible Teaches.” Before I define the model, it is helpful to review the domain of biblical and theological interpretation known as “The Theological Encyclopedia.”

Christian study is such a broad and complex task it requires numerous professional fields of study in order to pursue meaning. The following chart (credits to James Grier who developed the idea from ‘Westminster divines’ with modest revisions by Meadors) images the “encyclopedia” of the tasks involved with the study of Scripture.

Please think through the pyramid chart:

THEOLOGICAL ENCYCLOPEDIA

MINISTRY THEOLOGY

Doing theology in the
context of ministry

APOLOGETICAL THEOLOGY

Theology's defense of its
conceptual framework

PHILOSOPHICAL THEOLOGY

Theology's evaluation and interaction
with creation's struggles

SYSTEMATIC THEOLOGY

A Church or tradition brings into reflective focus its
own teaching based on its derived conceptual model

HISTORICAL THEOLOGY

A record of the church's reflection upon its own theological
development

BIBLICAL THEOLOGY

Provides structural and conceptual model within which exegesis operates

EXEGESIS

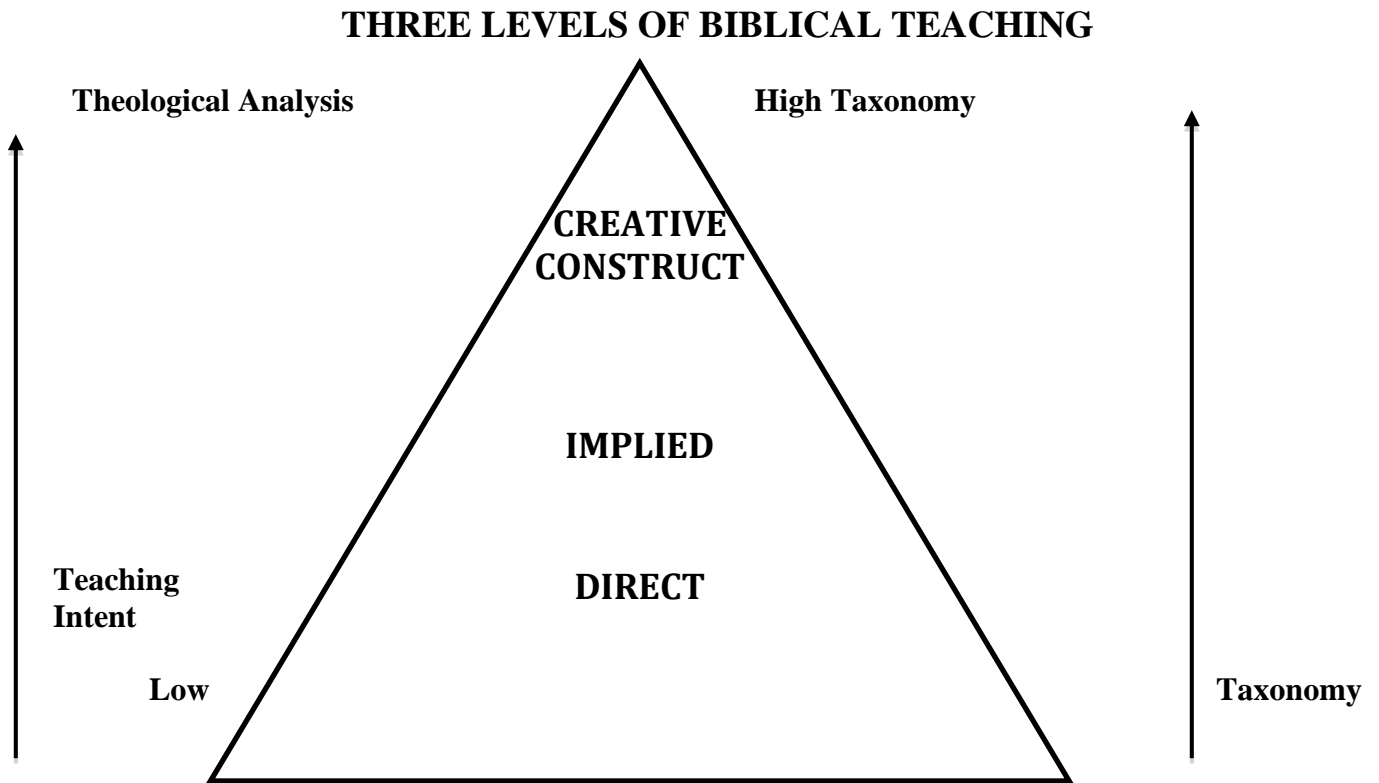
Competency to make reasoned judgments about biblical texts. Even prior to exegesis is
textual criticism that establishes the text to be studied.

The various disciplines that comprise the encyclopedia are to be integrated not bifurcated. The work of interpretation, however, must begin with the foundation of the triangle, the task of unpacking the meaning of the biblical text itself, and move to the top. *A reverse process reads "into" the text rather than "from" it.* If the initial work of exegesis and biblical theology is flawed, everything that follows is tainted.

From the bottom up, the first two categories order the actual speech of the Bible. Their goal is to let the Bible be the Bible on its own terms and unpack what it actually says, not what we want it to say. This is our best effort toward the "direct" teaching of Scripture. The continuing categories draw from

the first two and contextualize Scripture into our own time and place to address the “implicational” and “creative construct” levels of teaching (see following discussion).

The next paradigm chart addresses the question, “How does the Bible teach us?” I would suggest a model of three levels by which the Bible teaches us in consort with our own interpretive skills. We will use the following diagram as a paradigm for this model.



Christians affirm

that the Bible is their ultimate source of knowledge for faith and practice. But when they look for a biblical passage that addresses the questions of their current setting they often discover that there is *not* a text that *directly* addresses their concerns. In order to compensate, they become ventriloquists, using the Bible as the dummy to say what they want to hear. The words of the texts seem to correlate with their question, but the contextual meaning of the passage they are forcing to serve their purposes has nothing to do with the subject queried. This is a reality we have all observed, been victimized by, and perhaps even practiced! This scenario merely illustrates that sometimes believers do not know how to read the Bible beyond a proof-text-for-my-pretext level.

Let’s unpack the meaning of this chart.

Biblical teaching is developed in at least three levels: Direct, Implied and Creative Constructs (see Chart).

1. The **DIRECT TEACHING LEVEL** relates to discerning the authorial-textual intension of a given context. This teaching might be as straightforward as a simple imperative, “Thou Shalt not...,” or as complex as an extended narrative. The supreme commands of the bible, to love God and your neighbor, seem simple until we ask, “What does that entail?” Direct teaching is not necessarily simple teaching but the starting point seems “clear”. Exegesis and biblical theology tend to work on the direct level.

2. The IMPLIED TEACHING LEVEL relates to concepts that are not directly stated by biblical words in a context but are teachings that the believing community recognize as the extensions of biblical statements and contexts. This level accounts for a number of crucial doctrines. For example, we hold the doctrine of trinity as essential for Christian thought, but it is an implied rather than a direct teaching. Alister McGrath observed, “The doctrine of the trinity can be regarded as the outcome of a process of sustained and critical reflection on the pattern of divine activity revealed in scripture, and continued in Christian experience. This is not to say that Scripture contains a doctrine of the trinity; rather, Scripture bears witness to a God who demands to be understood in a trinitarian manner.” (*Christian Theology: An Introduction*. 2nd Edition. Oxford: Blackwell, 1997, p. 294] Much of the work of the early Church Fathers in creedal development evidences this category. Many of the core concepts of the systematic theology disciplines also reflect this category.

3. The CREATIVE CONSTRUCT LEVEL is the product of selecting one’s view of macro understandings of how the Bible has framed certain subjects. For example, are you premillennial or amillennial? Are you a covenant theologian or a dispensationalist or some other construct that provides a synthesis of the whole Bible? Are you an arminian or a calvinist...or just confused?!³ These views of the whole Bible are large frames that help interpreters’ exposit the sense of the whole from its parts. *Constructs are the product of our sustained reflection upon texts, but they are seldom proven from any specific direct context.* Constructs are the product of an inductive process. The use of inductive logic brings another perspective to the nature of creative constructs. It is impossible to address this dimension with brevity, but let me put it this way. We have a Bible that is the product of revelation (deductive), but we use “inductive Bible study methods” to unpack it. In formal logic, deductively sound arguments can lead to certainty, but induction only leads to degrees of probability. Consequently, no matter how tightly argued and how convinced we are about our creative construct systems, they are still only in the realm of probability not certainty. Heated theological debates are the result of conflicting views/constructs about texts/subjects.

While creative constructs often emerge as large paradigms, they are not limited to that. There are many legitimate CCs. But there are bad CC readings. For example, "Abstain from all appearance of evil" (1 Thess 5:22, KJV) has often been used to whip people into submission to a viewpoint. They claim that this text = guilt by association. BUT that is a bad creative

³ Many individuals feel overwhelmed when they try to study these large paradigms of interpretation and often feel that real understanding will never happen. So some turn away from the hard work of the text. However, this should be an expected perception *because* one never understands any part of a paradigm until they understand the whole paradigm (e.g. the book of Revelation). Understanding the whole requires more reading, thinking and plain old hard work than most Christians are willing to do. I do not think that any person can grasp large paradigms with understanding and conviction—be it the eschatological issues or the bible on divorce and remarriage, or whatever—without working through a couple thousand pages of reading and studying on the topic. This, obviously, is the task of leadership not the laity. The Bible implies that this is why God ordained leaders in the church. My life verse is 2 Peter 3:16. In this text Peter refers to Paul saying, “... His [Paul’s] letters contain some things that are hard to understand....”. If the apostle Peter had a problem understanding the Bible, who are we to think we should not struggle with texts?!

construct from a surface reading of the words forced on the text. When studied, this text means, "avoid every form/kind of evil" (which is more concrete in definition). Avoid murder, lying, etc. Not avoid a restaurant that serves booze! Or a movie theater! To force guilt by association on this text is neither direct nor implied but their imagination (bad CC).

As you move from the bottom of the triangle upward, you move from "simple" direct teaching to more sophisticated theological structures, from "teaching intent" that the basic features of the text can sustain to complex lines of reason that comprise "theological analysis." You move from a "low taxonomy" (= brute facts) to a "high taxonomy" (sophisticated systems of thought).

Every subject or text we study must be evaluated against these three levels of teaching. Where does our "claimed" text rest on the pyramid? One's confidence and humility of conviction should also be scaled in concord with the appropriate level. One's willingness to compromise for the sake of the community is also related to this scale. We might die for the Trinity, but not for a certain eschatological position. One's ability not to be manipulated by others can also be controlled with this model. If someone claims a view that is only their construct, you have no obligation to conform to their view of things. The model also gives you a base line for discussion of your different views on the text. All of us have a propensity to deify our own views from time to time. American Christianity is drunk with individualism derived from our culture. With this individualism comes the assumption of self-authenticating authority. Theology, however, requires a community.

We should perceive that as we go up the pyramid we are in the process of relating an ancient text written in ancient settings to modern questions. For example, is slavery an acceptable practice as "God's will?" Most would say no. But how do you argue your view when there is no "proof text" to support your position? Furthermore, how do you avoid the embarrassment of biblical silence in relation to certain modern issues? In essence, how the Bible is *relevant* in the progress of history when culture moves "beyond" out-dated mores is a major challenge to hermeneutics. This is a more advanced discussion than the reflections of this handout can provide (For a fuller study of this see Gary T. Meadors, editor, *Four Views on Moving from the Bible to Theology*, Zondervan, 2009).

In addition to this discussion of the interpretation of Scripture, there is also the next question, "How is Scripture applied in our modern setting?" (the issue of "application", or "contextualization" of texts to current culture). The three levels assist us in this discussion as well, but not for this handout.

As we move through our study of 1 Corinthians, we will encounter numerous texts that the literature presents a variety of views to understand these texts. Each argument/view will need to be judged on the scales of how the text/s that the view claims relate to these three levels.

Every time someone claims that a text means this or that, you need to be prepared to identify whether that text relates to your view at the direct, implied or creative construct level.

I finish my contribution here and share an additional and complementary model used by Walter Kaiser.

A third paradigm can assist us in the application of Scripture, at least for some questions. This paradigm comes from the legal community and is called “**The Ladder of Abstraction.**” Walter Kaiser has transferred this concept to how the NT uses the OT (See *Toward Rediscovering the Old Testament*, 164-66; and *The Uses of the Old Testament in the New*). His following chart illustrates his usage of this paradigm.

Introductory Lecture for 1 Corinthians

Gary T. Meadors, Th.D.

Practicing a Process of “Validation” in Biblical Study

The term “validation” merely captures the process by which we validate competing interpretations of biblical texts. To validate views is merely to surface them from the literature base, to organize what they say, to compare what each claims to each other, and to categorize the views so that one can make reasoned judgments about their validity.

Validation is merely the process of research that provides the interpreter with the information they need to make reasoned decisions about the meaning of biblical passages.

Anyone with access to sources (e.g. good commentaries) can do the basic work of validation (i.e. gathering information and logging it in a logical manner). The next level of the interpretive process is to make informed judgments about the meaning of texts from the information you surface. This aspect requires an understanding of the many aspects of interpretation that are classified as “hermeneutics” (which means the process of unpacking meaning from texts). **Hermeneutics is an activity.** It is an activity **performed from a skill base** that is directed by interpretive principles and methods.

Everyone who engages the material in these lectures on 1 Corinthians will make judgments about what the teacher presents. The question is how do you go about making those judgments? Is it merely some subjective process about how you feel about what the teacher claims? Or do you have a study process, like the Bereans in Acts 17:10-12, that probes what the Scripture actually teaches?

So “validation” is merely the process whereby you say, “Here are 5 views on this text that qualified biblical literature presents,” and then you systematically evaluate the claims of each in order to move toward what you think best represents an author’s teaching.

If you use “good” commentaries, you are watching validation at work. One good commentary series in English is The Word Biblical Commentary / WBC. This series covers both the OT and the NT and is available in traditional book form and electronically (e.g. the LOGOS program and the ACCORDANCE computer program both have this series available).

One good example in WBC is William Mounce on 1 Timothy 2:12, the famously disputed text on women/gender. Mounce begins his treatment (excerpt is taken from Accordance in location) with...

“The literature is voluminous, and within the scope of this commentary it is not possible to enter into the whole of the discussion. The *differing interpretations*, however, will be

reviewed as they relate directly to the historical meaning of this text; to do more than this would place too great an emphasis on this one passage and detract from the PE corpus as a whole. For the best presentations of the *complementarian interpretation* of the text, see Köstenberger et al., eds., *Women in the Church* (hereafter referred to by the authors of individual articles), and the works by Piper and Grudem, Moo, Fung, Hurley, and Foh. For the *egalitarian interpretation*, see Gritz, *Paul, Women Teachers, and the Mother Goddess at Ephesus*, and the works by Fee, Groothuis, Scholer (especially “1 Timothy 2:9–15 and the Place of Women in the Church’s Ministry”), Perriman, and Spencer. The interchange between Moo and Payne is especially helpful.

I will try to stay away from antagonistic terms such as “clearly,” “obviously,” and “ignores,” and avoid accusing the other position of having an agenda (what position does not?), or any other tactic that might deteriorate into labeling and name calling. I will not call someone’s conclusion his or her assumption.

If one position were truly clear or obvious, then there would not be significantly divergent positions held by respectable scholars. As Scholer comments, “The concept of genuinely objective biblical interpretation is a myth. All interpretation is socially located, individually skewed, and ecclesiastically and theologically conditioned. . . . All biblical interpreters, regardless of where they now stand on the issue of women in ministry, have been deeply influenced by both the sexism and misogyny of our culture and also the currents of nineteenth-century women’s rights and twentieth-century feminist movements” (“1 Timothy 2:9–15,” 213–14). No labels can escape offending someone, and yet since labels are necessary “complementarian” will be used for the position that believes Paul sees some restrictions on women’s ministry, and “egalitarian” for the position that sees none.” [highlights and italics are mine]

When you read this quote carefully, you will see the “validation” indicators I have mentioned: different views on the text; literature/interpreters that represent those views; and the challenge of logging and working through the views. What you do not see in this brief quote is Mounce’s working through the phrases of this text which themselves need validation! This work provides an analysis of the ultimate claims of “large” views like the gender debate presents.

Mounce proceeds to lay out the issues in the context of 1 Tim 2:12 and the views that result. His exegetical work eventually feeds into the two major views he cites in his quotation (so there are actually several layers of validation going on...the text itself and then the theological views). Working through this kind of commentary is not for the faint hearted, neither is it for those who do not understand that doing ministry is based in knowing the Bible. But it is what is necessary if you claim to be a ministry leader. Do not fret about your skills or lack of them, but begin a life-long journey of developing your skills by doing this kind of reading/labor. Do not be satisfied with simplistic answers to difficult issues.

As we proceed through the book of 1 Corinthians, this model of validation will be surfaced on numerous occasions. Here is a template for one example of validation in relation to 1 Cor. 14:33b-36.

ILLUSTRATIVE EXERCISE IN VALIDATION
The Problem of 1 Cor 14:33b-36

[The first task is to define the problem/issue being investigated. This will require adequate pre-research in order to understand and state what the problem is).

Apparent Problem: 1 Cor 11 validates women's participation in the public services of the church. 1 Cor 14 seems to say the direct opposite--women are to be silent without exception and consult their husbands at home.

[The second task is to “log” the various views on the text/s. Surfacing views is a research paper chase. When done right, you will always think, “If I could just find one more article or book, I might really nail this.” You will discover a lot of overlap in what is stated among sources. You use the multitude of sources to provide variety in source citations. All cited views must be supported by sources that *actually hold* the view cited...no secondary sources. That is, you cannot just find one book that lays out views and “trust” that it is adequate or fair. You must search as best you can for multiple sources.

<u>Views</u>	<u>Arguments Pro/Con</u>
1. Face value, and ignore 1 Cor 11. (popular literature)	<p>[In this column you log the reasons a view presents for its position. At this point, you DO NOT make judgments about the data, you merely log it as fairly as you can.]</p>
2. Ch. 14 prophecy context = no authoritative teaching (Hurley, Carson, et.al.)	
3. Interpolation (Conzelmann, Fee, Payne)	
4. Feminist's Pauline Patriarchalism (Fiorenza)	

5. Statement relates to family codes and not to public assembly (Ellis)
6. Response to Corinthian Slogan (Kaiser, Talbert)
7. Pauline ironic sarcasm (Allison)

[The third task is to study the views you have surface in order to make judgments about which one/s best represents the “direct” teaching of the text. You will also have to make judgments about where a commentator deviates from the “direct” to the “implied” teaching and also where a “creative construct” has been created on their view of the data.]

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A BRIEF INTRODUCTION TO THE CORINTHIAN EPISTLES

(Compiled by G. Meadors)

A. The City of Corinth

1. Geography (see map insert).

The city of Corinth is located on the **Isthmus** which connects northern Greece with the Peloponnesus. Corinth also had two seaports, Lechaeum to the west and Cenchreae to the east, which connected the Adriatic and Aegean seas (cf. Acts 18:18; Rom 16:1). In ancient days, Corinth served as the crossroads for merchants and travelers. In ancient times, ships would avoid the open seas of the southern tip of Greece and would unload their cargo in one port, cart it across the narrow part of the Isthmus, reload on another ship and be on their way. During this process, the mariners could have a good time in Corinth! This strategic location gave the city an international flavor and cultural openness. A canal was eventually built/finished in 1881-1893 (the 3 ½ mile modern canal).

Google offers many opportunities to become acquainted with the geography of ancient Corinth. Please surf through at least these two sites and become familiar with the geographical setting and ancient city of Corinth (e.g. the Agora = the ancient market place).

(NOTE: You may have to type the http into your browser. If one doesn't work or is "gone", just google and you will find plenty of pictures and artifacts.)

<http://www.bing.com/images/search?q=maps+of+ancient+Corinth&qpv=maps+of+ancient+Corinth&FORM=IGRE>

<http://gbgm-umc.org/umw/corinthians/cityarch.stm>

2. History

In 146 BCE Corinth resisted the expanding power of Rome and the city was reduced to ruins by the Roman general Mummius. Nearly one hundred years later Julius Caesar decided to rebuild Corinth as a Roman colony. By 44 BCE the city was repopulated and experienced phenomenal growth and became (27 BCE) the capital of the province of Achaia. By the time of Paul's visit (ca. 55 CE), Corinth was a busy crossroads city between Rome and Asia. Garland makes an important observations about this resettlement, this event "created a new Roman heritage for Corinth and gave it a different appearance from its Greek period" (see pp. 2-3). Winter's research will show the significance of this observation for the exegesis of the Corinthian epistles.

3. *Sitz im leben* (life situation).

Jerome Murphy-O'Connors' *St. Paul's Corinth* provides a firsthand impression of the

historical and cultural nuances of the city of Corinth (see *ANRW* II.7.1). A difficult problem in reconstructing the *sitz im leben* of Corinth is to be careful to distinguish between the classical Corinth (8th century BCE to 146 BCE) and the Corinth of the NT period (44 BCE). The problem of reconstruction is also intensified because some of the record proceeds from writers in the rival city of Athens. Historical reconstruction must match the time frame of the desired reconstruction. For example, Aristophanes (Fragmenta, 354), a comic playwright, uses (coins?) a verb form of “Corinth,” (“Corinthianizer”), to render the idea "practice fornication." But the interpreter must be careful in his use of this reference to describe Paul's Corinth since Aristophanes wrote during the 5-4th century BCE and was a pro-Athenian author (cf. Murphy-O'Connor, 56).

Another problem of *sitz im leben* reconstruction has to do with the nature of the Aphrodite (Venus) cult in Corinth. Strabo writes about Corinth as a city of love with the temple of Aphrodite sporting one thousand temple prostitutes. Here again, the ancient context must be evaluated. Murphy-O'Connor has correctly observed that "many New Testament introductions and commentaries have stressed this aspect because it appears to provide an explanation for the attention that Paul was obliged to give to sexual problems in 1 Cor 5-7. However, the context clearly indicates that Strabo is here referring to the pre 146 B.C. city and not to the newly constituted Roman colony that he visited in 29 BCE. At that time he saw only a 'small temple of Aphrodite' (ibid., 21b); the same adjective would apply to the two that Pausanias mentions (ibid., 28 and 39). The excavations have not revealed any temple of Aphrodite of any period capable of accommodating the numbers mentioned here" (ibid., 55).

It is interesting that a broken top door jam stone inscription reading [ΣΥΝΑ]ΓΩΓΗ ΕΒΡ[ΑΙΩΝ] (= “Synagogue of the Hebrews”) was discovered in Corinth, thus confirming a Jewish presence (cf. also Philo's inclusion of Corinth in his list of the diaspora in *Leg. Gaj.*, 281f.).

Another noteworthy observation is that Paul wrote Romans 1:18-32 while at Corinth. Therefore, while the degrading descriptions of ancient Corinth should not be freely transferred to revived Corinth, Corinth was still a cosmopolitan Greek city and evidenced a morality which is in stark contrast to biblical morality.

4. It was a Roman World

The Bible was not written in a vacuum.

- It addressed the world of its time within the historical, cultural and literary conventions of its own time.
- Epistles are letters and are “occasional literature.” That is, they are written to people and churches because of issues (occasions) that have surfaced.
- One cannot get their arms around 1 Corinthians without some understanding of the ROMAN world. While Alexander the Great created “Hellenism” and the 1st Century geography, by the time of the Apostles it was a ROMAN world.

- Knowing classical Greek history and culture is helpful, but that was not the context of the Corinthians every day life. ROMAN culture, conventions, law, and values dominated the background of the people to whom Paul writes.
- Rome did absorb the Greek world it conquered and we should expect aspects of Hellenism to appear, but the structures of the Roman world and especially its colonies, were stamped with Rome's worldview.
- It is the responsibility of commentaries to inform students of the Bible about the world of the NT. It is the student's responsibility to read and read widely.

David Garland (*1 Corinthians*. BECNT. Baker, 2003, 3-13) briefly highlights the Roman heritage of the resettled (44 BC) Roman colony of Corinth. See Strabo, *Geographica* 8.6.23; 17.3.15, for an overview of Julius Caesar's colonization of Corinth.

- **Social Relations**

- Colonies were founded “to foster the majesty of Roman culture, religion, and values.”
- It was a “mercantile society” with those of “social status” in control. There was a viciousness in the competition to achieve the status (*dignitas*) one thought they were due.
- The values spawned “were antithetical to the message of the cross—particularly those related to honor and status so basic to the Greco-Roman social system in which power manifesting itself in ruthlessness and self-advancement is thought to be the only sensible course...” (Garland, 5). This “competition” surfaces in 1 Cor as one of Paul's challenges. “The Christian community had become simply another arena to compete for status according to the societal norms.” (Garland, 6).
- So the world of 1 Corinthians reflects a Church that had drunk deeply from the well of
 - individualism
 - power produces status
 - the “spirit of the world” = “the wisdom of the world”
 - status created “haves” and “have-nots”
 - sexual abuse on the basis of status
 - rigged courts for the favor of those with status
- Paul seeks to transform the Corinthians from Roman/”worldly” values to biblical values.

- **Religious Context**

- As with most Greco-Roman cities, Corinth was polytheistic to the core. Besides all the typical gods, there was “The Imperial Cult”, “an alliance of throne and altar forged by [Caesar] Augustus” (Garland, 9).
- It was a “cafeteria line of religious practices,” “...the more gods that one appeased and had on one's side, the better.” (Garland, 9). Albeit very different, Corinth and Athens were rival cities. Because of the

pluralistic culture, Rome did not “police” religious activity unless it was creating problems for Roman rule, and especially the “welfare of the city.” READ Acts 17 and Romans 1:18-32 in order to get a feel for this 1st Century context.

- Christianity’s exclusivism did not float well in their culture.
 - Because they did not promote polytheism, they were viewed as “atheists”!
 - Because “the City” was framed in polytheistic festivals for the good of the City, Christians were viewed as “impious” and even “haters of humankind” for their non-participation.
 - “Paul’s proclamation that Jesus alone is Lord (8:5-6) directly challenged the imperial cult.” (Garland, 11).

B. Images of Ancient Corinth

Surfing the net for useful material (sites come and go, so if the links are gone, find your own).

The following material will lead your to observe images from ancient Corinth and provide you with some translated primary source descriptions of ancient Corinth. Some of this material describes the pre-Paul era and one will have to distinguish the periods represented for further research.

Images ... sites:

<http://www.bibleplaces.com/corinth.htm>

<http://www.planetware.com/pictures-/corinth-ancient-corinth-gr-pel-acor.htm>

<http://www.grisel.net/corinth.htm>

<http://www.bibleplaces.com/corinth.htm>

<http://www.perseus.tufts.edu/hopper/artifact?name=Corinth&object=Site&redirect=true>

SLIDES 1-31 (Under Lessons Tab Week 1)

Alexander the Great slideshow (AUDIO under Week 1 Lessons tab)

SLIDES 32-64 (See descriptions for slides below)

Images of Ancient Corinth

The slides and notes for this section are take from <http://www.abu.nb.ca/courses/pauline/images/Corinth1.htm> (8 slides) with slight emendations and from Accordance Bible Software, Photo Guide 3 (which are also the remaining Corinth slides). The slides are integrated since there was some overlap.

<p>“Corinth (ΚΟΡΙΝΘΙΟΥΣ <i>Korinthos</i>). Located on the west end of the isthmus connecting mainland Greece with the Peloponnese, Corinth benefited from the trade between northern and southern Greece, as well as from the Mediterranean sea-trade. It was therefore an extremely wealthy and cosmopolitan city. It had a reputation for sexual immorality, owing in part to its prominent temple to Aphrodite. In Roman times, it became the capital of the province of Achaia.</p> <p>Paul visited the city during his second missionary journey, and remained there for a year and a half (Acts 18:1-18). It was there that he first met Priscilla and Aquila. Apollo also taught in Corinth some time after Paul’s departure (Acts 18:27-19:1). Paul wrote at least two letters to the Corinthian church (1 Corinthians 1:2; 2 Corinthians 2:1) in which he chastised them for their factions and immorality, and encouraged them to live in unity and in accordance with sound teaching.”</p> <p>(from Accordance)</p>	<p>“The city of Corinth was situated on the Isthmus of Corinth, which joined the Peloponnese to the mainland of Greece. In 146 BCE, because of its rebellion against Rome, the Roman general L. Mummius completely destroyed the city, leveling it. The site remained uninhabited for a century, when the city was refounded as a Roman colony in 46 BCE by Julius Caesar; the name of the city was <u>Laus Iulia Corinthus</u> ("Corinth, the praise of Julius") [Garland’s note of the official name: <i>Colonia Laus Iulia Corinthiensis</i>, “Colony of Corinth in Honor of Julius,” is probably more correct]. Corinth became a major center of commerce in the Roman province of Achaia. Strabo explains the commercial advantage of the city, "Corinth is called 'wealthy' because of its commerce, since it is situated on the Isthmus and is master of two harbors, of which the one leads straight to Asia, and the other to Italy; and it makes easy the exchange of merchandise from both countries that are so far distant from each other" (<i>Geography</i>, 8.6.20). In 29 BCE, Corinth was chosen as the administrative capital of the province, the seat of the Roman proconsul. The population of the city was Roman, Greek and other peoples, including Jews.”</p> <p>(from ABU website)</p>
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See inserted map.

OBSERVE the POWERPOINT slide show #s32 and following on images of ancient Corinth with the following descriptions.

Slide 32 Panoramic view of the city of Corinth. Taken from atop the Acrocorinth (see Figure 14), this photograph shows the modern city of Corinth encircling the ruins of the ancient city (center). In the background we see the Corinthian gulf, which empties into the Mediterranean Sea on the west side of Greece.

Slides 33 and 34: The Ruins of Ancient Corinth. The complex tangle of ruins at Corinth testifies to the fact that this was once a large and thriving city with numerous shops, temples, and public buildings.

Slide 35 Acrocorinth: “Dominating the landscape at Corinth is the acrocorinth. On the higher of the twin peaks of the acrocorinth is found the remnants of the Temple of Aphrodite, which had thrived during the classical period, but had fallen into ruins by time of the city's refounding.”

Slide 36 The entrance to the Acrocorinth. The Acrocorinth is most approachable from the west side, which is defended by three gates. The lowest of these was built by the Turks; the middle, by the Franks; and the highest, by the Byzantines. The Acrocorinth was able to withstand lengthy sieges because of the presence of a spring near the summit.

Slide 37 The city of Corinth, as seen from atop the Acro-Corinth. The Temple of Apollo is visible at left, with the three remaining columns of the Temple of Octavia (see Figure 6) just below it. Near the center of the photograph are the remains of the northwest stoa of the Agora (see Figure 8).

Slide 38 The Lechaion Road: “The marbled-paved Lechaion Road connected Corinth with the port of Lechaion on the Corinthian Gulf to the north.”

Slide 39 The Lechaion Way at Corinth. This marble-paved road linked the city of Corinth with its northwestern port of Lechaion. The stairway at its end led up to an imposing propylaion, or gateway, which in turn gave access to the agora, or marketplace.

Slide 40 Roman Roads (Accordance Map feature)

Inscriptions at Corinth.

Slide 41: Latin Inscriptions on the ruins of ancient Corinth. The Romans destroyed the Greek city-state of Corinth in 146 B.C., and eventually rebuilt it as a Roman colony, a fact which is attested by the large number of Latin inscriptions among the ruins.

Slide 42 The Erastus Inscription: “In 1929, among the excavated ruins of ancient Corinth was discovered an inscription on a marble paving stone bearing the name of Erastus. The inscription read: **ERASTVS. PRO. AED. S. P. STRAVIT**, which is an abbreviation of **ERASTUS PRO AEDILITATE SUA PECUNIA STRAVIT**. The inscription translates as "Erastus, in return for his aedileship, laid this pavement at his own expense." The office of aedilis was the commissioner of public works and, for this reason, a high ranking public official belonging to the Roman ruling class in a city. Paul mentions an Erastus from Corinth in his Letter to the Romans (16:23) and identifies him as "the city treasurer" (oikonomos), which is *not* the Greek equivalent of the Latin aedilis; rather the oikonomos is equivalent to the lesser office of arcarius. If the Erastus of Rom 16:23 is to be identified with the man of the inscription, then he was aedilis either before or after Paul wrote his letter. (See Bruce, Romans, 266.)”

Slide 43 is an inscription that mentions Erastus, a name that appears several times in the New Testament (Acts 19:22; Romans 16:23; 2 Timothy 4:20). This inscription describes Erastus as an *aedile*, a position which almost certainly is synonymous with the term οἰκονόμος (*oikonomos*) translated as “city treasurer” in Romans 16:23. Since the epistle to

the Romans was almost certainly written from Corinth, then the Erastus in this inscription could well be the same person.

Slide 44 Lintel of Synagogue at Corinth: “On the Lechaion Road at the foot the steps leading to the propylon, was discovered in 1898 what appears to be the lintel of the doorway into the synagogue at Corinth. The inscription on the lintel reads, "The Synagogue of the Hebrews," and possibly dates from the time of Paul's visits to Corinth. Since the lintel is quite heavy it is probable that the synagogue was situated in the vicinity in which it was discovered, which means that the synagogue was on or near the Lechaion Road not far from the agora. Titius Justus's house was somewhere nearby (Acts 18:7).”

Slide 45 A close up of the inscription from the remains of the synagogue in Corinth. It reads either [ΣΥΝΑΓΩΓΗ ΕΒΡΑΙΩΝ], “Synagogue of Hebrews” or [ΣΥΝΑΓΩΓΗ ΕΒΡΑΙΩΝ], “Hebrew Synagogue.” This inscription is from a period later than the New Testament, but [probably] testifies to the presence of a Jewish community in Corinth as mentioned in Acts 18:4.

Slide 46 Temple of Apollo: “The Doric Temple of Apollo was built in 550 BCE. The re-founded Roman city of Corinth was situated to the south of the temple.”

Slide 47: The Temple of Apollo at Corinth. One of the oldest stone temples in Greece, the Temple of Apollo was completed in 550 B.C. Only seven of its 38 limestone columns remain, each one carved out of a single block of stone.

Slide 48: The Temple of Apollo at Corinth. The massive Doric columns of the Temple of Apollo rise to a height of 24 feet. In the background, about two miles from the main city, rises the Acrocorinth, a steep cliff which was used both as a fortress and as a cultic center. At its northeast summit stood the ancient Temple of Aphrodite, which, according to one ancient writer, was attended by 1,000 sacred prostitutes.

Slide 49: The Temple of Octavia at Corinth. These elaborate Corinthian columns probably formed part of the enclosure of the Roman temple dedicated to Octavia, the sister of Augustus.

Slides 50 & 51: The Asclepieion at Corinth. The Sanctuary of Asclepius, the Greek god of healing, was situated at the outskirts of Corinth near a refreshing spring. The sanctuary consisted of a temple with an adjoining courtyard and three large dining rooms. Figure 14 shows a diagram of the dining facilities of the Asclepieion. These dining rooms were used in connection with religious festivals, but may also have been used for private parties, weddings, and other celebrations. The Asclepieion may also have been a popular place for wealthy Corinthians to go to enjoy a meal away from the hustle and bustle of the main city. Paul may have had the dining facilities of this pagan sanctuary in view when he wrote to the Corinthians about eating meat sacrificed to idols (1 Corinthians 8:4-13; see especially verse 10).

Slide 52 The βῆμα at Corinth: “The *bema* was situated in the agora. It served as the platform on which Roman officials stood when making public appearances. While in Corinth, Paul was dragged before the proconsul Gallio, and was accused of "persuading people to worship God in ways contrary to the law" (Acts 18:12-17).”

Slides 53 & 54: The *Bema* at Corinth. The *bema*, or speaker's platform, was located in the center of the agora. It was from here that public proclamations were read, and here that the

city magistrates sat to judge cases. Some Corinthian Jews brought Paul to the *bema* and accused him of teaching heresies, but their case was thrown out of court (Acts 18:12-18).

Slides 55 & 56: Paved causeway near Corinth. In order to avoid rounding the stormy and dangerous cape at the southernmost point of the Peloponnese, ancient ships would put in at one of Corinth's ports, unload, and be dragged along the *diolkos*, a paved causeway which stretched the four miles across the isthmus. This causeway was used from ancient times until the canal shown in Figure 21 was completed.

Slide 57 The *diolkos*: "Ships were transported across the Isthmus of Corinth by means of the *diolkos*, a stone-paved access linking the ports of Cenchraea to Lechaion. Ships were put on sleds and rolled on logs along the *diolkos*."

Slide 58 The Corinth Canal. The present canal was begun by Nero in the first century A.D., but was not completed until 1893. Before this canal was completed, ships were dragged along the *diolkos*, a paved causeway (see Figures 22 and 23).

Slide 59 The Peirene Fountain: "Pausanias describes the Peirene fountain as follows: "On leaving the market-place (agora) along the road to Lechaem you come to a gateway, on which are two gilded chariots, one carrying Phaethon the son of Helios (Sun), the other Helios himself. A little farther away from the gateway, on the right as you go in, is a bronze Heracles. After this is the entrance to the water of Peirene. The legend about Peirene is that she was a woman who became a spring because of her tears shed in lamentation for her son Cenchrias, who was unintentionally killed by Artemis. The spring is ornamented with white marble, and there have been made chambers like caves, out of which the water flows into an open-air well. It is pleasant to drink, and they say that the Corinthian bronze, when red-hot, is tempered by this water, since bronze [] the Corinthians have not. Moreover near Peirene are an image and a sacred enclosure of Apollo; in the latter is a painting of the exploit of Odysseus against the suitors."

Slide 60: A close up of the Peirene Fountain at Corinth. The water of the Peirene spring could be accessed through any of the alcoves in this monumental façade.

Slide 61: The Agora, or marketplace, of Corinth. The northwest stoa of the agora contained a series of small shops such as this one.

Slide 62: Probable location of the meat market at Corinth. Its presence is testified by two Latin inscriptions that have been found referring to a *macellum*, which directly

corresponds to the Greek word μάκελλον (*makellon*) used in 1 Corinthians 10:25. This meat market may also be associated with the issue about eating meat sacrificed to idols (1 Corinthians 8:4-13).

Slide 63: Remains of a theatre at Corinth.

Slide 64: Echoes of the Apostle Paul. A plaque on the side of a Corinthian church records the "apostolic succession" of bishops at Corinth, beginning with the apostle Paul and his contemporaries, Apollos, Silas, and Sosthenes.

Slides 65 to 74 provide images of "head coverings" for men and women. These will be discussed in 1 Cor . 11.

LITERARY TEXTS FROM PRIMARY SOURCES....

This ABU website material also provides descriptions of Corinth from Strabo and Pausanias. These two ancient authors produced “tour book” accounts for their era.

THE FOLLOWING IS AN EXCERPT FROM Strabo, Geography, 8.6.20-23 (Late 1st Century BCE-Early 1st Century)

The Wealth of Corinth

[8.6.20] Corinth is called "wealthy" because of its commerce, since it is situated on the Isthmus and is master of two harbors, of which the one leads straight to Asia, and the other to Italy; and it makes easy the exchange of merchandise from both countries that are so far distant from each other. And just as in early times the Strait of Sicily was not easy to navigate, so also the high seas, and particularly the sea beyond Maleae, were not, on account of the contrary winds; and hence the proverb, "But when you double Maleae, forget your home." At any rate, it was a welcome alternative, for the merchants both from Italy and from Asia, to avoid the voyage to Maleae and to land their cargoes here. And also the duties on what by land was exported from the Peloponnesus and what was imported to it fell to those who held the keys. And to later times this remained ever so. But to the Corinthians of later times still greater advantages were added, for also the Isthmian Games, which were celebrated there, were wont to draw crowds of people.

The Early History of Corinth

And the Bacchiadae, a rich and numerous and illustrious family, became tyrants of Corinth, and held their empire for nearly two hundred years, and without disturbance reaped the fruits of the commerce; and when Cypselus overthrew these, he himself became tyrant, and his house endured for three generations; and an evidence of the wealth of this house is the offering which Cypselus dedicated at Olympia, a huge statue of beaten gold. Again, Demaratus, one of the men who had been in power at Corinth, fleeing from the seditions there, carried with him so much wealth from his home to

Tyrrhenia that not only he himself became the ruler of the city that admitted him, but his son was made king of the Romans.

The Cult of Aphrodite

And the temple of Aphrodite was so rich that it owned more than a thousand temple slaves, courtesans, whom both men and women had dedicated to the goddess. And therefore it was also on account of these women that the city was crowded with people and grew rich; for instance, the ship captains freely squandered their money, and hence the proverb, "Not for every man is the voyage to Corinth." Moreover, it is recorded that a certain courtesan said to the woman who reproached her with the charge that she did not like to work or touch wool: "Yet, such as I am, in this short time I have taken down three webs."

Description of Corinth

[8.6.21] The situation of the city, as described by Hieronymus and Eudoxus and others, and from what I myself saw after the recent restoration of the city by the Romans, is about as follows: A lofty mountain with a perpendicular height of three stadia and one half, and an ascent of as much as thirty stadia, ends in a sharp peak; it is called Acrocorinthus, and its northern side is the steepest; and beneath it lies the city in a level, trapezium-shaped place close to the very base of the Acrocorinthus. Now the circuit of the city itself used to be as much as forty stadia, and all of it that was unprotected by the mountain was enclosed by a wall; and even the mountain itself, the Acrocorinthus, used to be comprehended within the circuit of this wall wherever wall-building was possible, and when I went up the mountain the ruins of the encircling wall were plainly visible. And so the whole perimeter amounted to about eighty-five stadia. On its other sides the mountain is less steep, though here too it rises to a considerable height and is conspicuous all round.

The Summit of the Acrocorinth

Now the summit has a small temple of Aphrodite; and below the summit is the spring Peirene, which, although it has no overflow, is always full of transparent, potable water. And they say that the spring at the base of the mountain is the joint result of pressure from this and other subterranean veins of water--a spring which flows out into the city in such quantity that it affords a fairly large supply of water. And there is a good supply of wells throughout the city, as also, they say, on the Acrocorinthus; but I myself did not see the latter wells. At any rate, when Euripides says, "I am come, having left Acrocorinthus that is washed on all sides, the sacred hill-city of Aphrodite," one should take "washed on all sides" as meaning in the depths of the mountain, since wells and subterranean pools extend through it, or else should assume that in early times Peirene was wont to rise over the surface and flow down the sides of the mountain. And here, they say, Pegasus, a winged horse which sprang from the neck of the Gorgon Medusa when her head was cut off, was caught while drinking by Bellerophon. And the same horse, it is said, caused Hippucrene to spring up on Helicon when he struck with his hoof the rock that lay below that mountain. And at the foot of Peirene is the Sisypheium, which preserves no inconsiderable ruins of a certain temple, or royal palace, made of white marble.

View from the Acrocorinth

And from the summit, looking towards the north, one can view Parnassus and Helicon--lofty, snow-clad mountains--and the Crisaean Gulf, which lies at the foot of the two mountains and is surrounded by Phocis, Boeotia, and Megaris, and by the parts of Corinthia and Sicyonia which lie across the gulf opposite to Phocis, that is, towards the west. And above all these countries lie the Oneian Mountains, as they are called, which extend as far as Boeotia and Cithaeron from the Sceironian Rocks, that is, from the road that leads along these rocks towards Attica.

The Harbors of Corinth

[8.6.22] The beginning of the seaboard on the two sides is, on the one side, Lechaeum, and, on the other, Cenchreae, a village and a harbor distant about seventy stadia from Corinth. Now this latter they use for the trade from Asia, but Lechaeum for that from Italy. Lechaeum lies beneath the city, and does not contain many residences; but long walls about twelve stadia in length have been built on both sides of the road that leads to Lechaeum.

Description of the Isthmus

The shore that extends from here to Pagae in Megaris is washed by the Corinthian Gulf; it is concave, and with the shore on the other side, at Schoenus, which is near Cenchreae, it forms the "Diolcus." In the interval between Lechaeum and Pagae there used to be, in early times, the oracle of the Acraean Hera; and here, too, is Olmiae, the promontory that forms the gulf in which are situated Oenoe and Pagae, the latter a stronghold of the Megarians and Oenoe of the Corinthians. From Cenchreae one comes to Schoenus, where is the narrow part of the isthmus, I mean the "Diolcus"; and then one comes to Crommyonia. Off this shore lie the Saronic and Eleusinian Gulfs, which in a way are the same, and border on the Hermionic Gulf. On the Isthmus is also the temple of the Isthmian Poseidon, in the shade of a grove of pinetrees, where the Corinthians used to celebrate the Isthmian Games. Crommyon is a village in Corinthia, though in earlier times it was in Megaris; and in it is laid the scene of the myth of the Crommyonian sow, which, it is said, was the mother of the Caledonian boar; and, according to tradition, the destruction of this sow was one of the labors of Theseus.

The City of Tenea

Tenea, also, is in Corinthia, and in it is a temple of the Teneatan Apollo; and it is said that most of the colonists who accompanied Archias, the leader of the colonists to Syracuse, set out from there, and that afterwards Tenea prospered more than the other settlements, and finally even had a government of its own, and, revolting from the Corinthians, joined the Romans, and endured after the destruction of Corinth. And mention is also made of an oracle that was given to a certain man from Asia, who enquired whether it was better to change his home to Corinth: "Blest is Corinth, but Tenea for me." But in ignorance some pervert this as follows: "but Tegea for me!" And it is said that Polybus reared Oedipus here. And it seems, also, that there is a kinship between the peoples of Tenedos and Tenea, through Tennes the son of Cycnus, as Aristotle says; and the similarity in the worship of Apollo among the two peoples affords strong indications of such kinship.

The Fall of Corinth

[8.6.23] The Corinthians, when they were subject to Philip, not only sided with him in his quarrel with the Romans, but individually behaved so contemptuously towards the Romans that certain persons ventured to pour down filth upon the Roman ambassadors when passing by their house. For this and other offences, however, they soon paid the penalty, for a considerable army was sent thither, and the city itself was razed to the ground by Leucius Mummius; and the other countries as far as Macedonia became subject to the Romans, different commanders being sent into different countries; but the Sicyonians obtained most of the Corinthian country.

The Plundering of Corinth

Polybius, who speaks in a tone of pity of the events connected with the capture of Corinth, goes on to speak of the disregard shown by the army for the works of art and votive offerings; for he says that he was present and saw paintings that had been flung to the ground and saw the soldiers playing dice on these. Among the paintings he names that of Dionysus by Aristeides, to which, according to some writers, the saying, "Nothing in comparison with the Dionysus," referred; and also the painting of Heracles in torture in the robe of Deianeira. Now I have not seen the latter, but I saw the Dionysus, a most beautiful work, on the walls of the temple of Ceres in Rome; but when recently the temple was burned, the painting perished with it. And I may almost say that the most and best of the other dedicatory offerings at Rome came from there; and the cities in the neighborhood of Rome also obtained some; for Mummius, being magnanimous rather than fond of art, as they say, readily shared with those who asked. And when Leucullus built the Temple of Good Fortune and a portico, he asked Mummius for the use of the statues which he had, saying that he would adorn the temple with them until the dedication and then give them back. However, he did not give them back, but dedicated them to the goddess, and then bade Mummius to take them away if he wished. But Mummius took it lightly, for he cared nothing about them, so that he gained more repute than the man who dedicated them.

The Refounding of Corinth

Now after Corinth had remained deserted for a long time, it was restored again, because of its favorable position, by the deified Caesar, who colonized it with people that belonged for the most part to the freedmen class. And when these were removing the ruins and at the same time digging open the graves, they found numbers of terra-cotta reliefs, and also many bronze vessels. And since they admired the workmanship they left no grave unransacked; so that, well supplied with such things and disposing of them at a high price, they filled Rome with Corinthian "mortuaries," for thus they called the things taken from the graves, and in particular the earthenware. Now at the outset the earthenware was very highly prized, like the bronzes of Corinthian workmanship, but later they ceased to care much for them, since the supply of earthen vessels failed and most of them were not even well executed.

Conclusion

The city of the Corinthians, then, was always great and wealthy, and it was well equipped with men skilled both in the affairs of state and in the craftsman's arts; for both here and in Sicyon the arts of painting and modeling and all such arts of the craftsman flourished most. The city had territory, however, that was not very fertile, but rifted and rough; and from this fact all have called Corinth "beetling," and use the proverb, "Corinth is both beetle-browed and full of hollows."

**THE FOLLOWING IS AN EXCERPT FROM
Pausanias, Greece, 2.1.1.-5.1 (2nd Century)**

Introduction

[2.1.1] The Corinthian land is a portion of the Argive, and is named after Corinthus. That Corinthus was a son of Zeus I have never known anybody say seriously except the majority of the Corinthians. Eumelus, the son of Amphilytus, of the family called Bacchidae, who is said to have composed the epic poem, says in his Corinthian History (if indeed the history be his) that Ephyra, the daughter of Oceanus, dwelt first in this land; that afterwards Marathon, the son of Epopeus, the son of Aloeus, the son of Helios (Sun), fleeing from the lawless violence of his father migrated to the sea coast of Attica; that on the death of Epopeus he came to Peloponnesus, divided his kingdom among his sons, and returned to Attica; and that Asopia was renamed after Sicyon, and Ephyraea after Corinthus. 2.1.2] Corinth is no longer inhabited by any of the old Corinthians, but by colonists sent out by the Romans. This change is due to the Achaean League. The Corinthians, being members of it, joined in the war against the Romans, which Critolaus, when appointed general of the Achaeans, brought about by persuading to revolt both the Achaeans and the majority of the Greeks outside the Peloponnesus. When the Romans won the war, they carried out a general disarmament of the Greeks and dismantled the walls of such cities as were fortified. Corinth was laid waste by Mummius, who at that time commanded the Romans in the field, and it is said that it was afterwards refounded by Caesar, who was the author of the present constitution of Rome. Carthage, too, they say, was refounded in his reign.

The Isthmus

[2.1.3] In the Corinthian territory is also the place called Cromyon from Cromus the son of Poseidon. Here they say that Phaea was bred; overcoming this sow was one of the traditional achievements of Theseus. Farther on the pine still grew by the shore at the time of my visit, and there was an altar of Melicertes. At this place, they say, the boy was brought ashore by a dolphin; Sisyphus found him lying and gave him burial on the Isthmus, establishing the Isthmian games in his honor. [2.1.4] At the beginning of the Isthmus is the place where the brigand Sinis used to take hold of pine trees and draw them down. All those whom he overcame in fight he used to tie to the trees, and then allow them to swing up again. hereupon each of the pines used to drag to itself the bound man, and as the bond gave way in neither direction but was stretched equally in both, he was torn in two. his was the way in which Sinis himself was slain by Theseus. or

Theseus rid of evildoers the road from Troezen to Athens, killing those whom I have enumerated and, in sacred Epidaurus, Periphetes, thought to be the son of Hephaestus, who used to fight with a bronze club. [2.1.5] The Corinthian Isthmus stretches on the one hand to the sea at Cenchreae, and on the other to the sea at Lechaem. For this is what makes the region to the south mainland. He who tried to make the Peloponnesus an island gave up before digging through the Isthmus. Where they began to dig is still to be seen, but into the rock they did not advance at all. So it still is mainland as its nature is to be. Alexander the son of Philip wished to dig through Mimas, and his attempt to do this was his only unsuccessful project. The Cnidiens began to dig through their isthmus, but the Pythian priestess stopped them. So difficult it is for man to alter by violence what Heaven has made. [2.1.6] A legend of the Corinthians about their land is not peculiar to them, for I believe that the Athenians were the first to relate a similar story to glorify Attica. The Corinthians say that Poseidon had a dispute with Helios (Sun) about the land, and that Briareos arbitrated between them, assigning to Poseidon the Isthmus and the parts adjoining, and giving to Helios the height above the city. Ever since, they say, the Isthmus has belonged to Poseidon.

The Temple of Poseidon at Isthmia

[2.1.7] Worth seeing here are a theater and a white-marble race-course. Within the sanctuary of the god stand on the one side portrait statues of athletes who have won victories at the Isthmian games, on the other side pine trees growing in a row, the greater number of them rising up straight. On the temple, which is not very large, stand bronze Tritons. In the fore-temple are images, two of Poseidon, a third of Amphitrite, and a Sea, which also is of bronze. The offerings inside were dedicated in our time by Herodes the Athenian, four horses, gilded except for the hoofs, which are of ivory, [2.1.8] and two gold Tritons beside the horses, with the parts below the waist of ivory. On the car stand Amphitrite and Poseidon, and there is the boy Palaemon upright upon a dolphin. These too are made of ivory and gold. On the middle of the base on

which the car is has been wrought a Sea holding up the young Aphrodite, and on either side are the nymphs called Nereids. I know that there are altars to these in other parts of Greece, and that some Greeks have even dedicated to them precincts by shores, where honors are also paid to Achilles. In Gabala is a holy sanctuary of Doto, where there was still remaining the robe by which the Greeks say that Eriphyle was bribed to wrong her son Alcmaeon. [2.1.9] Among the reliefs on the base of the statue of Poseidon are the sons of Tyndareus, because these too are saviours of ships and of sea-faring men. The other offerings are images of Calm and of Sea, a horse like a whale from the breast onward, Ino and Bellerophontes, and the horse Pegasus.

[2.2.1] Within the enclosure is on the left a temple of Palaemon, with images in it of Poseidon, Leucothea and Palaemon himself. There is also what is called his Holy of Holies, and an underground descent to it, where they say that Palaemon is concealed. Whosoever, whether Corinthian or stranger, swears falsely here, can by no means escape from his oath. There is also an ancient sanctuary called the altar of the Cyclopes, and they sacrifice to the Cyclopes upon it.

The Isthmian Games

[2.2.2] The graves of Sisyphus and of Neleus--for they say that Neleus came to Corinth, died of disease, and was buried near the Isthmus--I do not think that anyone would look for after reading Eumelus. For he says that not even to Nestor did Sisyphus show the tomb of Neleus, because it must be kept unknown to everybody alike, and that Sisyphus is indeed buried on the Isthmus, but that few Corinthians, even those of his own day, knew where the grave was. The Isthmian games were not interrupted even when Corinth had been laid waste by Mummius, but so long as it lay deserted the celebration of the games was entrusted to the Sicyonians, and when it was rebuilt the honor was restored to the present inhabitants.

The Harbors of Corinth

[2.2.3] The names of the Corinthian harbors were given them by Leches and Cenchrias, said to be the children of Poseidon and Peirene the daughter of Achelous, though in the poem called The Great Eoëae Peirene is said to be a daughter of Oebalus. In Lechaëum are a sanctuary and a bronze image of Poseidon, and on the road leading from the Isthmus to Cenchreae a temple and ancient wooden image of Artemis. In Cenchreae are a temple and a stone statue of Aphrodite, after it on the mole running into the sea a bronze image of Poseidon, and at the other end of the harbor sanctuaries of Asclepius and of Isis. Right opposite Cenchreae is Helen's Bath. It is a large stream of salt, tepid water, flowing from a rock into the sea.

The Road from Cenchraea to Corinth

[2.2.4] As one goes up to Corinth are tombs, and by the gate is buried Diogenes of Sinope, whom the Greeks surname the Dog. Before the city is a grove of cypresses called Craneum. Here are a precinct of Bellerophontes, a temple of Aphrodite Melaenis and the grave of Lais, upon which is set a lioness holding a ram in her fore-paws. [2.2.5] There is in Thessaly another tomb which claims to be that of Lais, for she went to that country also when she fell in love with Hippostratus. The story is that originally she was of Hycara in Sicily. Taken captive while yet a girl by Nicias and the Athenians, she was sold and brought to Corinth, where she surpassed in beauty the courtesans of her time, and so won the admiration of the Corinthians that even now they claim Lais as their own.

The Agora at Corinth

[2.2.6] The things worthy of mention in the city include the extant remains of antiquity, but the greater number of them belong to the period of its second ascendancy. On the market-place (agora), where most of the sanctuaries are, stand Artemis surnamed Ephesian and wooden images of Dionysus, which are covered with gold with the exception of their faces; these are ornamented with red paint. They are called Lysius and Baccheus, [2.2.7] and I too give the story told about them. They say that Pentheus treated Dionysus spitefully, his crowning outrage being that he went to Cithaeron, to spy upon the women, and climbing up a tree beheld what was done. When the women detected Pentheus, they immediately dragged him down, and joined in tearing him, living as he was, limb from limb. Afterwards, as the Corinthians say, the Pythian priestess commanded them by an oracle to discover that tree and to worship it equally with the god. For this reason they have made these images from the tree. [2.2.8] There is also a

temple of Fortune, with a standing image of Parian marble. Beside it is a sanctuary for all the gods. Hard by is built a fountain, on which is a bronze Poseidon; under the feet of Poseidon is a dolphin spouting water. There is also a bronze Apollo surnamed Clarius and a statue of Aphrodite made by Hermogenes of Cythera. There are two bronze, standing images of Hermes, for one of which a temple has been made. The images of Zeus also are in the open; one had not a surname, another they call Chthonius (of the Lower World) and the third Most High. [2.3.1] In the middle of the market-place (agora) is a bronze Athena, on the pedestal of which are wrought in relief figures of the Muses. Above the market-place (agora) is a temple of Octavia the sister of Augustus, who was emperor of the Romans after Caesar, the founder of the modern Corinth.

The Road to Lechaem

[2.3.2] On leaving the market-place (agora) along the road to Lechaem you come to a gateway, on which are two gilded chariots, one carrying Phaethon the son of Helius (Sun), the other Helius himself. A little farther away from the gateway, on the right as you go in, is a bronze Heracles. After this is the entrance to the water of Peirene. The legend about Peirene is that she was a woman who became a spring because of her tears shed in lamentation for her son Cenchrias, who was unintentionally killed by Artemis. [2.3.3] The spring is ornamented with white marble, and there have been made chambers like caves, out of which the water flows into an open-air well. It is pleasant to drink, and they say that the Corinthian bronze, when red-hot, is tempered by this water, since bronze [] the Corinthians have not. Moreover near Peirene are an image and a sacred enclosure of Apollo; in the latter is a painting of the exploit of Odysseus against the suitors. [2.3.4] Proceeding on the direct road to Lechaem we see a bronze image of a seated Hermes. By him stands a ram, for Hermes is the god who is thought most to care for and to increase flocks, as Homer puts it in the Iliad: "Son was he of Phorbas, the dearest of Trojans to Hermes, Rich in flocks, for the god vouchsafed him wealth in abundance." The story told at the mysteries of the Mother about Hermes and the ram I know but do not relate. After the image of Hermes come Poseidon, Leucothea, and Palaemon on a dolphin. [2.3.5] The Corinthians have baths in many parts of the city, some put up at the public charge and one by the emperor Hadrian. The most famous of them is near the Poseidon. It was made by the Spartan Eurycles,¹ who beautified it with various kinds of stone, especially the one quarried at Croceae in Laconia. On the left of the entrance stands a Poseidon, and after him Artemis hunting. Throughout the city are many wells, for the Corinthians have a copious supply of flowing water, besides the water which the emperor Hadrian brought from Lake Stymphalus, but the most noteworthy is the one by the side of the image of Artemis. Over it is a Bellerophontes, and the water flows through the hoof of the horse Pegasus.

The Road to Sicyon

[2.3.6] As you go along another road from the market-place, which leads to Sicyon, you can see on the right of the road a temple and bronze image of Apollo, and a little farther on a well called the Well of Glauce. Into this they say she threw herself in the belief that the water would be a cure for the drugs of Medea. Above this well has been built what is called the Odeum (Music Hall), beside which is the tomb of Medea's children. Their names were Mermerus and Pheres, and they are said to have been stoned to death by the

Corinthians owing to the gifts which legend says they brought to Glaucus. [2.3.7] But as their death was violent and illegal, the young babies of the Corinthians were destroyed by them until, at the command of the oracle, yearly sacrifices were established in their honor and a figure of Terror was set up. This figure still exists, being the likeness of a woman frightful to look upon but after Corinth was laid waste by the Romans and the old Corinthians were wiped out, the new settlers broke the custom of offering those sacrifices to the sons of Medea, nor do their children cut their hair for them or wear black clothes. [2.3.8] On the occasion referred to Medea went to Athens and married Aegeus, but subsequently she was detected plotting against Theseus and fled from Athens also; coming to the land then called Aegina she caused its inhabitants to be named after her Medes. The son, whom she brought with her in her flight to the Aeginae, they say she had by Aegeus, and that his name was Medus. Hellanicus, however, calls him Polyxenus and says that his father was Jason. [2.3.9] The Greeks have an epic poem called Naupactia. In this Jason is represented as having removed his home after the death of Pelias from Iolcus to Corcyra, and Mermerus, the elder of his children, to have been killed by a lioness while hunting on the mainland opposite. Of Phereas is recorded nothing. But Cinaethon¹ of Lacedaemon, another writer of pedigrees in verse, said that Jason's children by Medea were a son Medeus and a daughter Eriopis; he too, however, gives no further information about these children. [2.3.10] Eumelus said that Helios (Sun) gave the Asopian land to Aloeus and Ephyraea to Aetes. When Aetes was departing for Colchis he entrusted his land to Bunus, the son of Hermes and Alcideia, and when Bunus died Epeus the son of Aloeus extended his kingdom to include the Ephyraeans. Afterwards, when Corinthus, the son of Marathon, died childless, the Corinthians sent for Medea from Iolcus and bestowed upon her the kingdom. [2.3.11] Through her Jason was king in Corinth, and Medea, as her children were born, carried each to the sanctuary of Hera and concealed them, doing so in the belief that so they would be immortal. At last she learned that her hopes were vain, and at the same time she was detected by Jason. When she begged for pardon he refused it, and sailed away to Iolcus. For these reasons Medea too departed, and handed over the kingdom to Sisyphus. [2.4.1] This is the account that I read, and not far from the tomb is the temple of Athena Chalinitis (Bridler). For Athena, they say, was the divinity who gave most help to Bellerophon, and she delivered to him Pegasus, having herself broken in and bridled him. The image of her is of wood, but face, hands and feet are of white marble.

The Early History of Corinth

[2.4.2] That Bellerophon was not an absolute king, but was subject to Proetus and the Argives is the belief of myself and of all who have read carefully the Homeric poems. When Bellerophon migrated to Lycia it is clear that the Corinthians none the less were subject to the despots at Argos or Mycenae. By themselves they provided no leader for the campaign against Troy, but shared in the expedition as part of the forces, Mycenaean and other, led by Agamemnon. [2.4.3] Sisyphus had other sons besides Glaucus, the father of Bellerophon a second was Ornytion, and besides him there were Thersander and Almus. Ornytion had a son Phocus, reputed to have been begotten by Poseidon. He migrated to Tithorea in what is now called Phocis, but Thoas, the younger son of Ornytion, remained behind at Corinth. Thoas begat Damophon, Damophon begat Propodas, and Propodas begat Doridas and Hyanthidas. While these were kings the

Dorians took the field against Corinth, their leader being Aletes, the son of Hippotas, the son of Phylas, the son of Antiochus, the son of Heracles. So Doridas and Hyanthidas gave up the kingship to Aletes and remained at Corinth, but the Corinthian people were conquered in battle and expelled by the Dorians. [2.4.4] Aletes himself and his descendants reigned for five generations to Bacchis, the son of Prumnis, and, named after him, the Bacchidae reigned for five more generations to Telestes, the son of Aristodemus. Telestes was killed in hate by Arieus and Perantas, and there were no more kings, but Prytanēs (Presidents) taken from the Bacchidae and ruling for one year, until Cypselus, the son of Eetion, became tyrant and expelled the Bacchidae. Cypselus was a descendant of Melas, the son of Antasus. Melas from Gonussa above Sicyon joined the Dorians in the expedition against Corinth. When the god expressed disapproval Aletes at first ordered Melas to withdraw to other Greeks, but afterwards, mistaking the oracle, he received him as a settler. Such I found to be the history of the Corinthian kings.

The Road to Sicyon (cont.)

[2.4.5] Now the sanctuary of Athena Chalinitis is by their theater, and near is a naked wooden image of Heracles, said to be a work of Daedalus. All the works of this artist, although rather uncouth to look at, are nevertheless distinguished by a kind of inspiration. Above the theater is a sanctuary of Zeus surnamed in the Latin tongue Capitolinus, which might be rendered into Greek "Coryphaeos". Not far from this theater is the ancient gymnasium, and a spring called Lerna. Pillars stand around it, and seats have been made to refresh in summer time those who have entered it. By this gymnasium are temples of Zeus and Asclepius. The images of Asclepius and of Health are of white marble, that of Zeus is of bronze.

The Road to the Acrocorinth

[2.4.6] The Acrocorinthus is a mountain peak above the city, assigned to Helius by Briareos when he acted as adjudicator, and handed over, the Corinthians say, by Helius to Aphrodite. As you go up this Acrocorinthus you see two precincts of Isis, one if Isis surnamed Pelagian (Marine) and the other of Egyptian Isis, and two of Serapis, one of them being of Serapis called "in Canopus." After these are altars to Helius, and a sanctuary of Necessity and Force, into which it is not customary to enter. [2.4.7] Above it are a temple of the Mother of the gods and a throne; the image and the throne are made of stone. The temple of the Fates and that of Demeter and the Maid have images that are not exposed to view. Here, too, is the temple of Hera Bunaea set up by Bunus the son of Hermes. It is for this reason that the goddess is called Bunaea.

The Summit of the Acrocorinth

2.5.1] On the summit of the Acrocorinthus is a temple of Aphrodite. The images are Aphrodite armed, Helius, and Eros with a bow. The spring, which is behind the temple, they say was the gift of Asopus to Sisyphus. The latter knew, so runs the legend, that Zeus had ravished Aegina, the daughter of Asopus, but refused to give information to the seeker before he had a spring given him on the Acrocorinthus. When Asopus granted this request Sisyphus turned informer, and on this account he receives--if anyone believes the story--punishment in Hades. I have heard people say that this spring and Peirene are the same, the water in the city flowing hence under-ground. [2.5.2] This Asopus rises in the

Phliasian territory, flows through the Sicyonian, and empties itself into the sea here. His daughters, say the Phliasiens, were Corcyra, Aegina, and Thebe. Corcyra and Aegina gave new names to the islands called Scheria and Oenone, while from Thebe is named the city below the Cadmea. The Thebans do not agree, but say that Thebe was the daughter of the Boeotian, and not of the Phliasian, Asopus. [2.5.3] The other stories about the river are current among both the Phliasiens and the Sicyonians, for instance that its water is foreign and not native, in that the Maeander, descending from Celaenae through Phrygia and Caria, and emptying itself into the sea at Miletus, goes to the Peloponnesus and forms the Asopus. I remember hearing a similar story from the Delians, that the stream which they call Inopus comes to them from the Nile. Further, there is a story that the Nile itself is the Euphrates, which disappears into a marsh, rises again beyond Aethiopia and becomes the Nile.

Outside of Corinth

[2.5.4] Such is the account I heard of the Asopus. When you have turned from the Acrocorinthus into the mountain road you see the Teneatic gate and a sanctuary of Eilethya. The town called Tenea is just about sixty stades distant. The inhabitants say that they are Trojans who were taken prisoners in Tenedos by the Greeks, and were permitted by Agamemnon to dwell in their present home. For this reason they honor Apollo more than any other god. [2.5.5] As you go from Corinth, not into the interior but along the road to Sicyon, there is on the left not far from the city a burnt temple. There have, of course, been many wars carried on in Corinthian territory, and naturally houses and sanctuaries outside the wall have been fired. But this temple, they say, was Apollo's, and Pyrrhus the son of Achilles burned it down. Subsequently I heard another account, that the Corinthians built the temple for Olympian Zeus, and that suddenly fire from some quarter fell on it and destroyed it.

* * * * * **END OF IMAGES SECTION** * * * * *

C. Corinth in Relation to Pauline History

1. The **founding** of the Corinthian church.

Read Acts 18:1-22 (takes place about AD/CE 49-51)

Paul founded the Corinthian Church during his second missionary journey (cf. Acts 15:39-18:22). Check google for Paul's journeys.

2. The **chronological flow** of Paul's visits and correspondence with the Corinthian church.

The following reconstruction of Paul's relationship to Corinth represents the consensus of current scholarship. The following summary is taken from Ralph Martin, *New Testament Foundations*, 2:173-74 (cf. 34; cf. also *JSNT* 34 [1988]:47-69).

* * * * *

THE POSSIBLE SEQUENCE OF PAUL'S VISITS TO CORINTH

Paul's motives and movements in connection with his visits to this city form a difficult complex, but the following outline of events is likely, and we shall base our discussion of his Corinthian correspondence on this reconstruction.

1. The founding of the church (Acts 18:1ff.).
2. Paul leaves Corinth and goes to Ephesus (Acts 18:18f.).
3. He sends the Corinthians a letter [= **actual 1 Cor.**], to which he refers in 1 Corinthians 5:9, now lost (the "lost letter"), though some scholars believe that 2 Corinthians 6:14-7:1 may be a fragment of it.
4. He learns from "members of Chloe's household" (1 Cor. 1:11) that the church in Corinth is split into factions.
5. About the same time, Paul receives a letter from the Corinthians asking for his advice and guidance on certain issues affecting the ordering of worship and Christians' relations with the outside world (1 Cor. 7:1).
6. He responds to the factiousness and answers their request for advice by writing the letter we know as 1 Corinthians [= **actual 2 Cor., but our canonical 1 Cor.**]. This letter is taken by Titus (cf. 2 Cor. 12:18, though this verse more probably refers to the "severe letter" visit of para. 10 below), who subsequently returns to Ephesus where Paul is.
7. Timothy is sent to Corinth on a special mission (1 Cor. 4:17; 16:10).
8. In the meantime a serious crisis breaks out in Corinth, fomented by the arrival of Jewish emissaries. Paul's authority is challenged (2 Cor. 10:10; 11:23; 12:6f.). Timothy is evidently at a loss to deal with it and returns with the news to Ephesus.
9. On receiving Timothy's report, Paul pays a brief visit to Corinth, to deal with the issue in person. This he later refers to as the "painful visit" (2 Cor. 2:1). He is humiliated before the church, and has to return to Ephesus in great distress.
10. He now writes a powerful letter of remonstrance, at great cost to himself, in order to deal with the crisis (2 Cor. 2:4; 7:8). This is known as the "tearful" or the "severe letter," [= **actual 3 Cor.**] which is either lost or only partially preserved in 2 Corinthians 10-13. Titus is instructed to meet Paul at Troas.
11. According to the plan outlined in 1 Corinthians 16:5ff., but after some delay caused by the "intermediate visit" to Corinth (mentioned as para. 9 above), Paul leaves Ephesus for Macedonia. He comes to Troas, and cannot find Titus; so he goes on to Macedonia to intercept him (2 Cor. 2:12f.).
12. Paul meets Titus, who relates that the worst is over, and the rebellion is quelled (2 Cor. 7:6-16).
13. He writes the letter we have as 2 Corinthians [= **actual 4 Cor., but our canonical 2 Cor.**], either in its entirety (in which case the last four chapters are aimed at clearing up the remaining pockets of resistance and opposition in the church) or in part (that is, what we know as chapters 1-9). This letter he sends from Macedonia through Titus, accompanied by two other brethren.

14. Paul himself reaches Corinth (Acts 20:2).

* * * * End of Martin Insert * * * *

PAUL’S MISSIONARY JOURNEYS ... Another overview of Paul’s sequence of ministry.

For convenience, the following is mostly from: <http://www.simplybible.com/f757.htm>

Traditionally, Paul is said to have made three missionary journeys, plus a fourth journey to Rome. In the Acts Facts series, I have retained this traditional manner of dividing up Paul’s several journeys recorded in the book of Acts. This enables you to more easily relate our studies with other studies, references, and maps, which most likely adhere to the same scheme.

The four journeys of Paul are...

- 1st missionary journey (Acts 13:4 to 15:35).
- 2nd missionary journey (Acts 15:36 to 18:22).
- 3rd missionary journey (Acts 18:23 to 21:17).
- Journey to Rome (Acts 27:1 to 28:16).

The first two journeys start and end in Syrian Antioch. The third journey starts in Antioch and ends in Jerusalem. Starting from Jerusalem, the fourth journey ends in Rome. See also [Paul's trips to Jerusalem](#).

A. After Paul’s Conversion

In Acts 9, Luke records the period between Paul’s conversion and his first missionary journey. In this period Paul was known as Saul. Paul himself speaks of this period in Acts 22 and 26, as well as Galatians 1:13-17. Putting information from all these sources together, we find the following activities between Paul’s conversion and first missionary journey.

- After his conversion in Damascus, Paul very nearly lost his life (Acts 9:19-25).
- Paul went away into Arabia for three years, being taught by Jesus Christ (Galatians 1:17-18).
- Paul then came to Jerusalem where he was assisted by Barnabas. Again his life was threatened, so he went home to Tarsus (Galatians 1:18-24, Acts 9:26-30).
- Paul next went to Antioch in Syria. From there, he was sent down to Judea with aid for the brethren in need because of famine (Acts 11:19-30).
- Paul and Barnabas then returned to Syrian Antioch (Acts 12:25).

- At Antioch, Paul and Barnabas are called to embark on what is known as the 1st missionary journey (Acts 13:1-3).

B. The 1st Missionary Journey

- From Antioch's seaport Selucia, they sail to Cyprus, and work throughout the island (Acts 13:4-12).
- Next they go to Pamphylia and the other Antioch in Pisidia (Acts 13:13-52)..
- They went down to Lycaonia, working in Iconium, Lystra, and Derbe (Acts 14:1-23).
- Passing through Pisidia and Pamphylia again, they then worked in Perga (Acts 14:24).
- They went down to Attalia and caught a ship back to Syrian Antioch (Acts 14:25-27).

C. Period in Syrian Antioch

- Between the 1st and 2nd missionary journeys there was "a long time" in Antioch in Syria (Acts 14:28).
- During this period, Paul, Barnabas, and other companions had to go up to Jerusalem to attend a council of the apostles regarding the issue of Christians keeping the law of Moses (Acts 15:1-29).
- Paul returned to Antioch and worked there a while (Acts 15:30-35).

D. The 2nd Missionary Journey

- Paul chose Silas and embarked on a journey that began by revisiting the places tPaul had worked on his 1st journey (Acts 15:36-41).
- They worked in Derbe, Lystra, Iconium. Timothy joined Paul and Silas.
- Paul, with Silas and Timothy, went through the regions of Phrygia and Galatia, then on to Troas (Acts 16:1-8)
- Paul received a vision calling him to Macedonia (Acts 16:9-40, 17:1-14).
- Paul went down to Achaia and worked in Athens (Acts 17:15-34).

- After Athens he went to work in Corinth where he met Aquila and Priscilla (Acts 18:1-17).
- From Corinth Paul went to Ephesus (Acts 18:18-21).
- He took a ship to Caesarea, visiting the church there, then went back to Syrian Antioch (Acts 18:21-22).

E. The 3rd Missionary Journey

- After a time in Antioch, Paul set off again and visited with the churches again in Galatia and Phrygia (Acts 18:23)
- Paul next returned to Ephesus where his work caused an uproar (Acts 19:1-41).
- Paul then revisited Macedonia and Greece, and came to Troas and after that to Miletus (Acts 20:1-38).
- From Miletus Paul sailed to Caesarea and then went to Jerusalem (Acts 21:1-17).

F. Period in Jerusalem and Caesarea

- In Jerusalem Paul had a meeting with James and the elders (Acts 21:18-26).
- Paul was caused trouble by the Jews (Acts 21:27-40).
- Paul told his story publicly and nearly got flogged (Acts 28).
- Paul went on trial and is escorted to Caesarea (Acts 23:1-35).
- He was imprisoned in Caesarea and goes before Felix (Acts 24)
- When he appeared before Festus he appealed to Caesar (Acts 25).
- Paul next appeared before Agrippa (Acts 26).

G. Journey to Rome

- Paul sails for Rome under escort. On the way, he is shipwrecked (Acts 27)
- His journey from Malta to Rome (Acts 28:1-15).
- His house arrest in Rome (Acts 28:16-31).

* * * * * **END OF PAUL'S JOURNEY'S INSERT** * * * * *

3. The complexion of the Corinthian church.

1:26 (cf. 11:17-34)	Class struggle
2:1-5	Intellectual pride
Acts 18:8; Rom 16:23	Influential converts
1 Cor 3, 5, 6	Problems: party spirit, moral laxity
6:9-11a	Formal immorality
1 Cor 7 (cf. ch. 15)	Sexual issues
1 Cor 12-14	Lack of unity & love
12:2	Jewish presence
1 Cor 8:9; 10:23	Misunderstanding of “freedom;” an over-realized eschatology

D. The Dates and Places of Composition of the Canonical Corinthian Epistles

1. First Corinthians was written by Paul at Ephesus (1 Cor 16:8) during his third missionary journey (A.D. 54-55).

Cf. the implications of 1 Cor 16:8, 19; cf. Acts 19:1-41

- attestation of Clement of Rome (1 Clement 37:5; 47:1-3; 49:5) about A.D. 95.
- the genuineness of 1 Corinthians is not disputed

2. Second Corinthians was written a few months after first Corinthians somewhere (Philippi?) in Macedonia (A.D. 55 or 56).

- cf. Acts 20:1-6
- The authenticity of 2 Corinthians is basically uncontested. The Pauline origin of 2 Cor 6:17-7:1 is debated by some (see Kummel, *Intro to the NT*, pp. 287ff).
- The unity of 2 Corinthians has been greatly debated with regard to the relationship of 2 Cor 10-13 and 1-9 (cf. Kummel, pp. 288-93).

E. The Essential Characteristics of the Corinthian Epistles

1. First Corinthians: Unity in the local church.
 - 1a. The need for unity is the permeating theme of 1 Corinthians.
 - Party spirit
 - Lord's Supper
 - Spiritual gifts
 - Individual freedom
 - Unity is not uniformity but the appreciation of diversity.
 - 2a. Key terms
 - know, judge, discern
 - spirit, spiritual
 - knowledge, wisdom
 - church, world
 - power (= authority, ἐξουσία)
 - holy, sanctify
 - 3a. A personal emphasis is noted by 146 occurrences of the personal pronoun "you."
2. Second Corinthians: Pauline autobiography.
 - 1a. The most revealing book in the NT of Paul's personal life and feelings.
 - 2 Corinthians reveals Paul's pastoral heart.
 - 2a. Key terms
 - weakness
 - tribulation
 - comfort
 - boasting
 - ministry
 - glory

F. Structural Issues in the Corinthian Epistles

1 Corinthians uses **two literary patterns** to indicate its structure.

- First, statements in **1:11**; **5:1** and **7:1** indicate communication patterns between Paul and the Corinthians.
- Second, the use of the Greek idiom *peri de* (περὶ δὲ), “now concerning” (ASV), introduces most of the major subjects Paul treats.

<p>[This col. has Greek and will not show without the Accordance font Helena. Just view the English as this is discussed.]</p> <p><u>1Cor. 7:1</u> Περὶ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι.</p> <p><u>1Cor. 7:25</u> Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω, γνώμην δὲ δίδωμι ὡς ἡλεημένος ὑπὸ κυρίου πιστὸς εἶναι.</p> <p><u>1Cor. 8:1</u> Περὶ δὲ τῶν εἰδωλοθύτων, οἴδαμεν ὅτι πάντες γινώσκουσιν ἔχομεν. ἡ γινώσκουσιν φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ.</p> <p><u>1Cor. 12:1</u> Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν.</p> <p><u>1Cor. 16:1</u> Περὶ δὲ τῆς λογεῖας τῆς εἰς τοὺς ἁγίους ὡς περὶ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε.</p> <p><u>1Cor. 16:12</u> Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτόν, ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ· ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.</p> <p><u>1Th. 4:9</u> Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε γράφειν ὑμῖν, αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους,</p>	<p>“Now concerning” in the ASV consistently translates the Greek... <i>peri de</i></p> <p><u>1Cor. 7:1</u> Now concerning the things whereof ye wrote: It is good for a man not to touch a woman.</p> <p><u>1Cor. 7:25</u> Now concerning virgins I have no commandment of the Lord: but I give my judgment, as one that hath obtained mercy of the Lord to be trustworthy.</p> <p><u>1Cor. 8:1</u> Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth.</p> <p><u>1Cor. 12:1</u> Now concerning spiritual gifts, brethren, I would not have you ignorant.</p> <p><u>1Cor. 16:1</u> Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye.</p> <p><u>1Cor. 16:12</u> But as touching Apollos the brother, I besought him much to come unto you with the brethren: and it was not all his will to come now; but he will come when he shall have opportunity.</p> <p><u>1Th. 4:9</u> But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another;</p>
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<p><u>1Th. 5:1</u> Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρείαν ἔχετε ὑμῶν γράφεσθαι,</p>	<p><u>1Th. 5:1</u> But concerning the times and the seasons, brethren, ye have no need that aught be written unto you.</p>
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The following outlines give only the broad divisions so not to influence each student's outlining work on the basis of paragraph analysis.

1. A structural outline of **1 Corinthians** based on internal indicators.
 - I. Introductory Remarks (1:1-9).
 - II. Paul's Response to the Oral Communique from Chloe's Household (1:10-4:21 [1:11])
 - III. Paul's Response to Certain Oral Reports/Rumors (chs. 5, 6 [5:1 "actually reported"])
 - Fornication (5)
 - Litigation (6)
 - IV. Paul's Response to a Written Communique from Corinth (7:1-16:4)
 - Problems/questions regarding:
 - marriage (7)
 - meat offered to idols (8-10)
 - church order (11)
 - spiritual gifts (12-14)
 - resurrection (15)
 - collections (16)
 - V. Concluding Remarks (16:5-24).

2. **2 Corinthians** (outline adapted from Kent, pp. 21-22)
 - I. Greeting and Thanksgiving (1:1-11)
 - II. Paul's Relations with the Corinthians (1:12-7:16)
 - A. The change of itinerary (1:12-2:13)
 - B. The character of Paul's ministry (2:14-6:10)
 - C. An appeal for separation from sin and full reconciliation to Paul (6:11-7:16).
 - III. Paul's Observations Concerning the Collection for the Poor Christians in Jerusalem (8:1-9:15).
 - IV. Paul's Apostolic Authority (10:1-13:10)
 - A. Paul's defense of his authority (10:1-11:15)
 - B. Paul's personal history as an apostle (11:16-12:13)
 - C. Paul's proposed third visit to Corinth (12:14-13:10)
 - V. Final Greeting (13:11-14)

Selected Bibliography

The day of distributing massive bibliographies in a syllabus is past. The computerization of academic search tools and journals along with the ready access to the best academic institutions and faculty pages has surpassed the traditional method. Consequently, only a few suggestions for basic library building are given here and you are encouraged to learn to use the library tools for bibliographic retrieval.

Web Sites (Web sources always have to be qualified as to the credentials of the persons that populate them)

- See the CD Rom included with Luke Timothy Johnson's, *The Writings of the New Testament* (Fortress).
- www.biblicalstudies.org.uk/1Corinthians.php
- <http://www.tyndale.cam.ac.uk/>

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1 CORINTHIANS OUTLINED NOTES

Gary T. Meadors, Th.D.

Paul's Epistolary Introduction to First Corinthians (1:1-9)

NT Letters/Epistles

In modern analysis the term "letter" is often preferred over "epistle." The reason is that an analysis of ancient documents, especially papyri, reveal that letters were forms of personal correspondence and epistles were formal and for the general public.

The above distinction is made on the basis of comparing ancient documents and applying modern terminology. The NT consistently uses the term *epistole* (ἐπιστολή) to refer to written correspondence (Acts 9:2; 15:30; 22:5; 23:25; 23:33; Rom. 16:22; 1 Cor. 5:9; 16:3; 2 Cor. 3:1, 2, 3; 7:8 [2]; 10:9, 10, 11; Col. 4:16; 1 Thes. 5:27; 2 Thes. 2:2, 15; 3:14, 17; 2 Pet. 3:1, 16). *epistole* is translated by English versions as "epistle" and/or "letter."

By ancient standards, most NT epistles are actually letter genre. Some view Romans with its more formal style as approaching an epistle in the ancient sense (cf. the article on "Letter" in *Interpreter's Dictionary of the Bible*, 3:113-15). Letter form contains the following elements (from Doty, p. 14).

Introduction (prescript or salutation)

including: sender, addressee, greetings, and often additional greetings or wish for good health [or a statement of thanksgiving]

Text or Body

preceded by characteristic introductory formulae.

Conclusion

including: greetings, wishes, especially for persons other than the addressee; final greeting or prayer sentence, and sometimes dating.

Here is an example of a common Greek letter (Doty, 13, from P. Par. 43. 154 B.C.E.):

Serapion to his brothers Ptolemaeus and Apollonius greeting. If you are well, it would be excellent. I myself am well. I have made a contract with the daughter of Heperus and intend to marry her in the month of Mesore. Please send me half a chous of oil. I have written to you to let you know. Goodbye. Year 28, Epeiph 21. Come for the wedding day. Apollonius.

The term "greeting" (χαίρειν) is the standard Greek salutation. In the NT it occurs three times (Acts 15:23; 23:26; Js. 1:1) and is only used by James in a NT letter. Paul does not use χαίρειν, but rather a simple or combined use of the terms χάρις and εἰρήνη (grace and peace). The OT and Jewish letters often used "peace" (cf. Ezra 4:17; 5:7 and IDB, 3:114b, c).

It is also interesting that 2 Mac. 1:1 combines *χαίρειν* and *εἰρήνην*.

2Mac. 1:1 The Jews in Jerusalem and those in the land of Judea,
To their Jewish kindred in Egypt,
Greetings and true peace.

1 Corinthians also follows the First Century letter pattern:

Introduction	1:1-9
Main Body	1:10-16:18
Closing	16:19-24

We may therefore observe that 1 Cor. 1:1-9 follows the Greek letter pattern for an introduction.

- A. The identity of the senders (1:1)
 1. Paul - the author
 2. Sosthenes – the associate
- B. The identity of the addressees (1:2)
 1. Their corporate identity (v. 2a)
 2. Their spiritual identity (v. 2b)
- C. The salutation (1:3)
 1. The salutatory duo - grace and peace
 2. The divine duo - Father and Son
- D. The thanksgiving (1:4-9)
 1. The statement of thanksgiving (1:4)
 2. The reason for thanksgiving
 - 1a. Enriched by God (1:5, 6)
 - 2a. Endowed by God (1:7)
 3. The confidence of thanksgiving (1:8-9)

Paul's Introduction to His "First" Letter to the Corinthians (1:1-9)

Selective observations from the "Introduction":

- Consider that a writer's introduction sets up the "body" of the letter to follow. In light of this...
- 1:4 is sort of a "*captatio benevolentiae*" ('striving for good attention', Fitzmyer, 130...say something they want to hear to get their attention!). Note the absence of a prayer which is common in Paul's salutations.
- Five times in 1:1-9 Jesus is "Lord" (1:2, 3, 7, 8, 9), and in 1:2 it is understood as supplied with "their," "their Lord..."
- In 1:5-7, Paul's reason for being thankful for the Corinthians is exactly in the categories he will later criticize:

- In 1:5, they are “enriched” in “speech” and “knowledge”
- In 1:7, the result is that they are “endowed” with ἐν μηδενὶ χαρίσματι ἀπεκδεχομένους / “in not one ‘charisma’ lacking.”
- 1:9 helps us with the term *koinonia*/κοινωνία. This term is usually translated “fellowship,” which is often thought of in modern terms as having a good time with each other. In the NT, however, *koinonia* is more about “what is shared in common.” To be called into the fellowship of his Son means to have in common eternal life, to be “saved” or however you describe the salvation product.

Remember, Epistles were letters to a gathering of Christ believers. A copy arrived and was then read to that gathering.

- The content of an Epistle was based on the “occasion” for which the writer wrote. The letter is a “one-way” communication. That is, we are only hearing the writer’s side of the occasion and we have to reconstruct the other side.
- This letter is addressed to “the church of God in Corinth.” Since Corinth was a sizable city in its time, it is unlikely that the whole group always met at one place and one time.
- Imagine yourself as a first century Christian in Corinth. When you HEAR this introduction, what would you hear?

1:1 On the subject of “will of God,” see

Gary T. Meadors, *Decision Making God’s Way: A New Model for Knowing God’s Will*. Baker, 2003. Now available in LOGOS (you do not need the whole program to procure an electronic copy).

1 CORINTHIANS OUTLINED NOTES

Gary T. Meadors, Th.D.

- I. Paul's Epistolary Introduction to First Corinthians (1:1-9)
- II. Paul's Response to the Oral Communique from Chloe's Household (1:10-4:21 [cf. 1:11])

Now that we have entered the “text” of 1 Corinthians, we need to reflect on what is the best way for me, your teacher, to convey to you information about the text. There are two major options:

- To walk through the paragraphs and verses of each section and comment on key phrases. This would be a “commentary” method.
- To highlight “how” the text is organized (See especially Talbert’s *Reading Corinthians*) so you get the large thought picture of what Paul is saying.
- Some combination of these two methods.

To merely do a “commentary” approach in an online audio/video would be excruciatingly boring! You are better off reading/researching the commentary on your own.

Our time together is for you an opportunity to study 1 Corinthians. No teacher can tell you everything you need to know about any book of the Bible! Just look at the massive commentary literature and special studies on a book like 1 Corinthians.

My intention is to give you “the big picture,” fill in some key details that help to understand that picture, and do excurses (special studies) on subjects of perennial interest that arise because of the text. In other words, we will endeavor to state the “direct” teaching along with the “implicational” and “creative constructs” that have been born from it.

There are **two observations** that help me to think through the unit of 1 Cor. 1:10-4:21

FIRST is the structural analysis of THREE RHETORICAL QUESTIONS by Paul in 1:13 (See Charles Talbert in *Reading Corinthians*):

The Three Questions:

1. Is Christ divided?
2. Was Paul crucified for you?
3. Were you baptized in the name of Paul?

The Answers albeit in reverse order:

3. Were you baptized in the name of Paul? (1:14-16)
2. Was Paul crucified for you? (1:17-3:4)

Part I (1:18-31)

Part II (2:1-5; 2:6-3:4)

1. Is Christ divided? (3:5-4:7)

3:5-23

4:1-7

Conclusion (4:8-21)

SECOND is by gaining insight into Roman Corinth

While it is easy to say, “They are just acting like sinful human beings *always* act,” you would miss a specific issue within that Roman culture. Winter’s treatment of public speaking/teaching in Roman Corinth informs our reading of 1 Cor 1-4 [Bruce Winter, *After Paul Left Corinth: The Influence of Secular Ethics and Social Change*. Eerdmans, 2001. Chapter 3]. The characteristics of the Roman cultural context are reflected in what Paul is evaluating in regard to the problems in the Corinthian church.

The theme verse that is noted to govern this cultural context in chs 1-4 is 3:3. Here are some renditions of the final key phrase, “...

...κατὰ ἄνθρωπον περιπατεῖτε;

“...do you not walk after the manner of men?” (ASV)

“...Are you not acting like mere humans?” (NIV2011)

“...are you not ... behaving in a secular human way?” (Fitzmyer, AB)

“...are you not ... operating in a secular fashion?” (Winter, Fee)

Winter’s analysis (Chapter 2) of this phrase exposes how Roman culture “secular discipleship” is reflected in the “Christian competitiveness” of 1 Cor. 1-4. These new Christians had adopted a “secular fashion” in their Christian behavior.

- The term “disciple” was quite common in the Greek/Roman world. It basically indicated someone who was an apprentice/student of another. There were disciples of the Pharisees, disciples of Jesus and disciples of the various philosophies and teachers of the day.
- The role of the disciple was to learn his mentors trade. That “trade” might be tent making or it might be civil service such as courts. In a trade like “oratory,” a disciple would learn to imitate (*imitatio*) his master in his *manner* of speech and even behavioral traits including one’s appearance.
- Winter points out that there was a “renaissance” of the “Sophists” (called Second Sophistic) in the First Century AD/CE. The term “disciple” is used in the literature of the Second Sophistic 181 times (Winter, 32).
- This paradigm was training the “orators” of the time. These orators argued a variety of “cases” in many different public venues. In the first century, the Orator was a major career path.
- In Roman Corinth, there are a number of traits of the Orator (Winter 36ff.):
 - There was an intense professional competitiveness among teachers which was passed on to their students/disciples.
 - This competition was often to gain “honor” (*dignitas*) in the “City” system. At the same time, if you loose, you could suffer a “loss of *dignitas*” which could influence your privilege and standing in the City.
 - Corinth was a “notoriously litigious society” (Winter 38). The rivalry that was a part of this oratory culture was at time so bad

that Rome itself had to intervene.

- Disciples were expected to have exclusive loyalty to their teacher. The term “zealot” was applied to them. here were fiercely loyal to their teacher and his views.

So, when Paul accuses the Corinthians of “living in a secular fashion,” they were actually living in a way they had learned in their OWN culture. Some of them were probably deeply engrained in the *dignitas* of the City and had much to loose if they chose another life-style. We could say that they were acting “naturally.” Paul reverses this in at least 5 ways (Winter, 42-43):

1. Contrary to pledging loyalty to A person (like Paul, Apolos or Peter), all believers are one in loyalty to Christ (3:21-23).
2. Believers’ roles are for “functions/tasks” not “status” (3:5-7).
3. Believers are to view their leaders as “servants,” stewards of God’s mysteries (4:1ff).
4. Paul’s statement in 2:1-5 undermines the “power plays” of the teacher/disciple motif of Roman culture.
5. Paul shifts the image from disciple (which in Roman culture would be misunderstood) to a “filial”/family imagery. The noun “disciple” is NEVER used in Pauline literature... the terms of “brothers” [includes sisters], “beloved brothers” are used 29 times (Cf. “Father” in 4:15). In fact (for whatever reason), the noun disciple never occurs in the NT outside the Gospels and Acts.

A Traditional Outline of 1:10-4:21

- A. Paul states the problem of division which Chloe's household reported as existing in the Corinthian Church (1:10-17).
 1. An appeal for unity because of the problem of division (1:10-12).
 - 1a. The appeal (10).

It is noteworthy that Paul’s appeal calls the Corinthian believers “brothers and sisters” (NIV; Greek just has “brethren” but the feminine is rightly understood). He never addresses them as “disciples”! In fact, the noun disciple never occurs outside the Gospels and Acts (where it has Jewish overtones). The epistles shift to “filial”/family terminology, “brothers and sisters.”

Fitzmyer (AB) notes that this letter is an Hellenistic letter of “admonition,” as an ancient letter it is categorized as *typos nouthetikos* (56). E.g., “You are a Christian;” “Act like a Christian.” The indicative is followed by the imperative. See Fitzmyer’s list of rhetorical devices (66-67).

An interesting feature of 1 Corinthians is the presence of “**slogans.**” Paul takes the dictums of the Corinthians, quotes it, then responds to it with clarification and/or correction. That is, Paul says what they say then declares how it should be understood (an appeal). Fitzmyer (56) identifies the following slogans (Note: items like this should be in Greek, but this course does not assume auditors know Greek. Therefore, we will work from the ASV1901 and the NIV2011 for most of our renditions):

Most likely:	6:12a	“all things are lawful for me” / “I have the right to do anything”		
	6:13a	“meats for the belly and the belly for meats; but God shall bring to nought both it and them.”	“food for the stomach and the stomach for food, and God will destroy them both.”	
	8:1	“We know that we all have knowledge”	“We all possess knowledge”	
	8:4 (2)	“no idol is anything in the world” “there is no God but one”	“An idol is nothing at all in the world” “There is no God but one”	
	8:5	“there are gods many and lords many”	“there are many gods and many lords”	
	10:23	“all things are lawful” (2x)	“I have the right to do anything”	
	15:12b	“there is no resurrection of the dead”	“there is no resurrection of the dead”	
	Possibly:	1:12	“I am of...”	“I follow...”
		7:1b	“It is good for a man not to touch a woman”	“It is good for a man not to have sexual relations with a woman”
		8:8	“But food will not commend us to God; neither, if we eat not, are we the worse; nor, if we eat, are we the better.”	“But food does not bring us near to God; we are no worse if we do not eat, and no better if we do.”
Probably:	11:2	possible “indirect” quotation (see Fitzmyer, 408)		
	14:34-35	See introduction “validation” handout and text lecture.		

These features support the genre of an “appeal” letter.

2a. The report (11-12)

This report reflects how the new Corinthians believers were adopting a “loyalty” stance toward the teacher they chose...as if these Christian teachers were in competition with one another just like the Sophists in the First Century. “Jealousy” in 3:3 is the term “zealot.” Note how 3:4 repeats the idea of “secular fashion.”

Remember that it seems the Corinthians view Apollos as powerful (his oratory; Acts 18:24, 28) and Paul's physical presence was lacking (cf. 2 Cor 10:10). These traits were cultural measurements of oratorical "correctness."

When the details are probed in light of the oratory culture, the behavior of the Corinthians is then understood as "worldly."

2. A rhetorical evaluation of the problem of division (1:13-17).
 - 1a. The rhetorical questions (v. 13).
 - 2a. The response (vv. 14-17).
 - 1b. Paul's reflection on acts which some twist into hero worship (vv. 14-16).
 - 2b. Paul's statement of his ministerial intention (v. 17).

"Some at least of the Corinthians were setting too high a value on human wisdom and human eloquence in line with the typical Greek admiration for rhetoric and philosophical studies. In the face of this Paul insists that preaching with wisdom of words was no part of his commission. That kind of preaching would draw men to the preacher. It would nullify the cross of Christ. The faithful preaching of the cross results in men ceasing to put their trust in any human device, and relying rather on God's work in Christ. A reliance on rhetoric would cause men to trust in men, the very antithesis of what the preaching of the cross is meant to effect" (Morris, p. 42).

- B. Paul evaluates the problem of division which Chloe's household reported as existing in the Corinthian Church (1:18-4:21).
 1. He evaluates the problem of division by an appeal to the nature of the gospel (1:18-2:16).
 - 1a. Pseudo human wisdom fails to understand the message of the cross (1:18-25).

The preaching of a crucified savior does not measure up to worldly wisdom propositions. Rather, such a message is viewed as foolish. Human wisdom views the content of the gospel as foolish.

- 1b. Intro. theme statement (18).
- 2b. God's opinion of pseudo human wisdom (19-21).
- 3b. God's wisdom was demonstrated in the cross (22-25).
- 2a. Human pride—part of a divisive spirit—fails to appreciate one's standing before God (1:26-31).

If some of the Corinthians are tempted to become "top heavy," they should remember whence they came and give God the glory. Such a self evaluation will produce humility rather than intellectual pride. Human wisdom often views the recipients of the gospel as foolish.

- 1b. Paul rehearses the Corinthians' past (vv. 26-30).

- 1c. The call to remember (v. 26a).
 - 2c. The description of the past (v. 26b).
 - 3c. The description of God's grace (vv. 27-30).
- 2b. Paul's conclusion (v. 31).
- 3a. Divided attitudes failed to evaluate accurately Paul's original ministry with the Corinthians (2:1-5).

Paul's personal example demonstrated the wisdom and power of God. How was Paul's example in contrast to Winter's description of public speakers of the era?

Historical ques. - How does this relate to Paul's travels on his second missionary journey - especially arriving in Corinth after his Athenian confrontation? Is 1 Cor 2:1-5 a confession that Paul used a philosophical apologetic at Athens, but discovered it did not work and is now changing his strategy?

- 4a. Division resulted from a failure to appreciate the source and authority of Paul's message (2:6-16).

Paul gives the Corinthians an insight into the nature and process of God's revelatory work. This process results in a wisdom that transcends human, inductive analysis and lays the philosophical foundations for the accurate explication of all created reality.

2:6-16 is sort of a watershed for Paul's apologetics for his apostolic authority and mission. His authority does not rest in himself but in that his words are God's word.

Walter Kaiser provides an analysis of this section. The student is encouraged to locate and read the following article at this time.

READ:

Walter C. Kaiser, Jr. "A Neglected Text in Bibliology Discussions: 1 Corinthians 2:6-16." *Westminster Theological Journal* 43 (Spring 1981):301-19.

1b. Paul reveals the nature of gospel wisdom (2:6-9)

Intro. The key to understand 2:6-16 resides in the identification of pronoun antecedents.

- The first person is used throughout the passage 2:6, 7, 10, 12, 13, 16.
- 3:1 and 2:6 appear to relate to one another and imply that the pronouns of 2:6-16 either refer to Paul and his kind -- writers of Scripture and thus God's vehicles for revealing divine wisdom -- or they primarily refer to Paul himself with the humble courtesy of a plural for Paul's associates.

1c. The nature of gospel wisdom is such that it is only received by spiritual (= mature) believers (2:6).

cf. "full-grown" with spiritual in 2:15 (also 14:37-38) and the contrast of 3:1.

2c. The nature of gospel wisdom is delineated (vv. 7-9).

Paul's development of the wisdom which he speaks is developed by five modifying units attached to "wisdom" (v. 7) and then his clinching conclusion in verse 9.

A simplified diagram reveals this flow.

we speak wisdom
God's
in a mystery
that hath been
hidden which God
foreordained
which rulers
didn't know

But, v. 9 conclusion = an epistemological dilemma

Then v. 10 solves the dilemma

Paul is making the point that divine wisdom in terms of the gospel is unique. It comes by direct revelation (2:10) and is therefore epistemologically unique.

2b. Paul states that his wisdom was received by direct revelation (2:10-13)

1c. The means of revelation is from the Spirit of God (vv. 10-12). Cf. John 14:26; 16:13-15.

1d. The affirmation of revelation event (v. 10a).

2d. The explanation of revelation event (vv. 10b-12).

1e. The Spirit penetrates the unfathomable (v. 10b).

2e. The Spirit, as a member of the Trinity, knows the Divine Mind (v. 11) like a man knows himself.

3e. The Spirit was/is the apostle's source (v. 12).

2c. The manner of revelation is an operation of the Spirit (v. 13).

- 1d. Paul affirms that his speech/testing is not really his but that which he received by revelation (v. 13a).
- 2d. Paul affirms that his speech/teaching is actually and specifically (words) provided by the Spirit (v. 13b).
- 3d. Paul affirms the method by which this process took place (v. 13c).

3b. Paul delineates the application of spiritual truth (2:14-16)

- 1c. The “unregenerate person” (Ciampa) or the “resistant-to-apostles Christian” (Fitzmyer) does not have the independent capacity to correctly signify spiritual truth (v. 14). [SEE the sources noted here for unpacking this text]

πνευματικόν - used 6 times in NT

1 Cor. 15:44 (x2), 46;

James 3:15; Jude 19

“Signifying” means engaging, not simply understanding the plain statements.

- 2c. The regenerate person has the capacity to signify spiritual truth (v. 15).
cf. the "he that is spiritual" of 2:15 with the "full-grown" of 2:6.
- 3c. Paul's concluding affirmation (v. 16).
 - 1d. He affirms the nature of divine wisdom by quoting Isaiah 40:13 (cf. Rom. 11:34) (v. 16a).

The term "mind" may correlate with "spirit" but be present because the LXX of Isaiah uses "mind" (contrast Heb. - "spirit").
 - 2d. He affirms the possession of divine wisdom (v. 16b).

"mind of Christ" = biblical revelation, not a ‘Vulcan mind transfer!’ (Star Wars metaphor!)

* * **SPECIAL ISSUES INSET: EPISTEMOLOGY** * *

The spirit and guidance during the church age is a key epistemological question. 1 Cor 2 is often used as a proof text for this theological construct.

I. EPISTEMOLOGY AND THE CONCEPT OF "ILLUMINATION": 1 COR 2:6-16 IN THE CONTEXT OF CHS. 1-4

A. The concept of illumination--"the inner witness of the Spirit"

Consider some of the passages which refer to the witness:

Rom 8:16: "The Spirit himself beareth witness with our spirit, that we are children of God."

1 Jn 5:10: "He that believeth on the Son of God hath the witness in him."

Rom 5:5 "The love of God hath been shed abroad in our hearts through the Holy Spirit."

1. A historical overview of this subject

1a. Conflict between the Roman Catholic Church and the Reformers concerning the issue of authority.

For Romanism, the Church exercised ultimate authority, including the sole authority to state what Scripture means.

For the Reformers, authority resides in Scripture alone and the believer has the right and responsibility to study the Scriptures and come to conclusions concerning its meaning.

2a. John Calvin (Institutes, 1.vii-ix)

Calvin changed the equation from the Word/Church to the Word/Spirit. He called it the doctrine of the "testimonium". **Calvin viewed the role of the Spirit to be that of convicting the believers heart concerning the truthfulness and authority of Scripture: "...the efficacious confirmation of the Word"** (ix, 2). For Calvin, the role of the Spirit was one of persuasion, not content. The content was the Word to which the Spirit bore witness.

As Ramm (*Witness of the Spirit* [Eerdmans, 1959]) summarized Calvin, "Because the *testimonium* is a persuasion, it is a persuasion about something. It is not its own content. The *testimonium* is a revealing action, not a revealed content. It is an illumination, not a communication. For this reason Calvin opposed the enthusiasts who claimed a revelation with a content" (p. 18).

2. A theological overview of this subject

1a. The witness of the Spirit in relation to the Trinity

The role of the Spirit is to exalt Christ. The Spirit is never imaged as an end in himself but as a means to an end--Christ. He leads us to Christ; glorifies Christ; and teaches us Christ through the Word.

"Reflection upon the person and work of the Holy Spirit reveals that he is the executive of the Godhead. There is no biblical doctrine of a metaphysical or ontological connection between Creator and creation, between Maker and creature. The connection is direct; it is made by the Holy Spirit, the divine executive. He touches the creation and the creature directly. Yet in this touching, in this work as executive, he does not originate the plans of his action, but he executes the plans of others. He acts with reference to something beyond himself. He is one who witnesses (John 15:26), and therefore the content of this witness exists "outside" himself. He is the gift of the Father to the Son and of the Son to the disciples; so he carries out the intentions of another" (Ramm, 30).

2a. The witness of the Spirit and revelation (the Bible)

The Spirit bears witness to the Word. They are not independent witnesses nor are they in competition.

3a. The witness of the Spirit and redemption

A work whereby the Spirit enables a person to recognize and respond to the truth of the Word about their need of salvation.

4a. The witness of the Spirit and interpretation

Every believer sustains a relationship to the Holy Spirit. What is commonly called "illumination" is the benefit of regeneration in which the Spirit helps the believer to exercise the capacity to submit to the teaching of Scripture about ourselves and our world--i.e. that we might be interpreted by Scripture. The actual process of accessing the intended meaning of Scripture is the task of hermeneutics. The ability to expose this intended meaning depends upon the interpreter's skill in applying the science and art of hermeneutics and in his/her willingness to submit to what the Scriptures actually teach. The Spirit does not communicate content--either new or interpretive--to the interpreter, rather, the Spirit--in inexplicable ways--helps the interpreter to submit to the teaching which is being accessed while avoiding the imposition of a will/mind/emotion complex which avoids or distorts material into self-serving tracks.

Sources: In addition to looking at any/all systematic theologies and commentaries, cf.

Frame, John. "The Spirit and the Scriptures," in *Hermeneutics, Authority, and Canon*. Edited by D.A. Carson and John D. Woodbridge (Zondervan, 1986).

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Ramm, Bernard. *The Witness of the Spirit. An Essay on the Contemporary Relevance of the Internal Witness of the Holy Spirit.* Grand Rapids: Eerdmans, 1959. [130pp.]

Stuhlmacher, Peter. "The Hermeneutical Significance of 1 Cor 2:5-16." In *Tradition and Interpretation in the New Testament*. Edited by Gerald F. Hawthorne with Otto Betz. Grand Rapids: Eerdmans, 1987.

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B. A key text in the discussion--1 Cor. 2:6-16

See above discussion

C. The affirmation of "led by the Spirit" in Romans 8:14 and Galatians 5:18

Cf. B. B. Warfield, "The Leading of the Spirit." *Biblical and Theological Studies* (Reprint. Philadelphia: Presbyterian and Reformed Publishing Co., 1952).

D. The Upper Room Discourse of Jesus (John 14-17)

1. Event and audience

2. Key texts: 14:26; 16:13; cf. 15:26-27

3. Key issues:

- 1a. The determination of the extent of application of the assertions, i.e. restricted or unrestricted audience?
- 2a. The exegesis of the key texts:

E. The questions of 1 John 2:26-27

1. What is the "anointing"?
2. What is the meaning of "have no need that anyone teach you"?

***** END OF EPISTEMOLOGY INSERT *****

2. Paul evaluates the problem of division as a problem of worldliness (3:1-4:21).
 - 1a. Paul affirms that division is the result of the Corinthians' worldly assessment of spiritual truth (3:1-4).
 - 1b. Paul declares that the Corinthians were not exercising their capacity to assimilate spiritual truth (3:1-2).
 - 2b. Paul describes the condition of the Corinthian believers (3:3-4).

Consider the adjectives for "flesh"
 - 2a. Worldliness misunderstands the position of servants (3:5-15).
 - 1b. Paul delineates his and Apollos' position under God as servants and farmers (5-9). They are "functionaries" in God's program.

Notice that Paul does not use the "disciple/teacher" analogy but the imagery of "servants" (cf. 4:1ff.).

It is interesting to note how Paul progresses from "servants" (v. 5) to "God's fellow-workers" (v. 9).

- 2b. Paul delineates the responsibility of the vocational worker by the analogy of a builder (vv.10-15)
- 3a. Worldly division abuses the Church body (3:16-17).
- 4a. Worldly division...by operating in a secular fashion...negates the reception and enjoyment of the fullness of God's provisions (3:18-23).

5a. Worldly division abused God's ordained leadership (4:1-21).
They are stewards of Christ rather than the end itself.

1b. Paul reveals this aspect in his personal reflection (4:1-5).

4:2 is not about money (often on offering envelopes) but about ministry.

2b. Paul chides the Corinthians for their arrogant independence (4:6-21).

1c. Paul affirms that his self-application is actually a literary device to facilitate teaching the Corinthians (4:6-13).

1d. Paul reveals his self-application as a teaching device (vv. 6-7).

4:6b "Do not go beyond what is written." What does this proverbial saying mean? (See Fitzmyer, 215-216).

2d. Paul reveals by self-application that the Corinthians, when compared to an apostle, had no basis for pride of place (vv. 8-13).

The paraphrase of this section by Dr. James Boyer, *For a World Like Ours*, cogently presents Paul's sarcasm.

8/So you are already fully stuffed. You are so soon become wealthy and high class. You have been crowned as kings in the full enjoyment of your place in Christ's kingdom, and that in spite of the fact that we have not. Ah! That's fine! That's splendid! I only wish it were true, for then we too might be able to share in your exaltation. 9/But I am sorry to say that we poor apostles haven't gone that far yet; for apparently God has put us apostles at the end of your victory procession, like those who are under the death sentence, to show us off as spectacles of shame to the world and to angels and men. 10/Our profession of Christ gets us branded as fools. For you, it means a reputation as wise men. We are sickly, you are strong. You have respect and honor, we have disgrace, contempt. 11/We go hungry and thirsty and without clothes on our backs, are slapped in the face, without a home, 12/ and we have to do manual labor. If anyone insults us we smile back sweetly at them. 13/We are just the dirt that decent people like you throw in the sewer (pp. 55-56).

2c. Paul makes a personal appeal to the Corinthians as their spiritual father (4:14-21).

III. PAUL'S RESPONSE TO CERTAIN ORAL REPORTS/RUMORS (5:1-6:20 [5:1]).

Section Summary:

Possible Historical Nuances:

- 1 Cor 5-6 are a unit, responding to the “oral report” noted in 5:1.
- Good to read Garland’s beginning section summaries...well stated in synthesis.
- Plutarch’s *Moralia*, provides a source (45-125 CE) that condemns incest as a lawless act (cf. *Hellenistic Commentary*, 396ff.). Josephus (37-100 CE) also notes incest as an outrageous crime (*Antiq.* 3.274).

Josephus *Antiq.* 3:274 (3.12.1.274) As for adultery, Moses forbade it entirely, as esteeming it a happy thing that men should be wise in the affairs of wedlock; and that it was profitable both to cities and families that children should be known to be genuine. He also abhorred men’s lying with their mothers, as one of the greatest crimes; and the like for lying with the father’s wife, and with aunts, and sisters, and sons’ wives, as all instances of abominable wickedness. 275 (3.12.1.275) He also forbade a man to lie with his wife when she was defiled by her natural purgation; and not to come near brute beasts, nor to approve of the lying with a male, which was to hunt after unlawful pleasures on account of beauty. To those who were guilty of such insolent behavior, he ordained death for their punishment.

- Winter’s reconstruction of the incestuous man as one of high social status and that it would have been a breach of Roman societal ethics to publicly expose him as well as possible negative repercussions for members of the church.
- One possible dimension of this man’s status could be that of a “benefactor” to the assembly. If so, to offend him would undermine the church’s influence in the community and perhaps even invite hostility (cf. Garland, 163).
- Discuss Winter’s treatment of this event:

Contextual Structure:

- Chiasm? A Sexual Problem (Incest; 5:1-13)
 B Lawsuits (6:1-11)

 A’ Sexual Problem (Fornication; 6:12-20)

[See Charles Talbert, *Reading Corinthians* (Crossroad, 1987)]

As you read 1 Cor 5-6, note how much emphasis is given to the community rather than just the individuals who are putting the community at risk. You “purge out the old leaven” so the community can be pure; ***the community is a Temple of sacred space.***

- Thematic cohesion: A community full of strife, pride and greed, as evidenced by sexual and legal case studies. Paul appeals to “shame” (6:5), which in their culture would threaten their self-view of reputation, and to “vice catalogs” (5:9-11; 6:9-10) which has the same negative effect.

- A. Paul responds to the report concerning scandalous morality (ch. 5).
 - 1. Paul responds to the problem of incest (5:1-8).
 - 1a. Paul points out the fact of incest (5:1).

Reported as “Among you” points out that Paul is not just responding to the sin of one man, but to the sin of the church at Corinth.

The situation:

- the present inf. "have" implies a process rather than just one act. On “have his father’s wife” see Lev 18:8; 20:11; Deut 22:30; 27:20. Did marriage provide the church with an excuse not to act? Or, was action hampered by social structures?
- the options: 1/ living together on a regular basis; 2/ married? (cf. Jn 4:17 1 Cor 7:2, 12-13, 29; Gal 4:27).
- a practice worse than the heathen (Findley, *ExGkT*, p. 807; cf. Jewish law in Lev 18:8; Deut 24:1ff.; 27:20). Richard Hays (*First Corinthians*. John Knox Press, 1997) cites Cicero’s *Pro Cluentio* 5.14-6.15,

“And so mother-in-law marries son-in-law, with none to bless, none to sanction the union, and amid nought but general foreboding. Oh! to think of the woman’s sin, unbelievable, unheard of in all experience save for this single instance! To think of her wicked passion, unbridled, untamed! To think that she did not quail, if not before the vengeance of Heaven [Latin *vim deorum*, ‘the power of the gods’], or the scandal among men, at least before the night itself with its wedding torches, the threshold of the bridal chamber, her daughter’s bridal bed, or even the walls themselves which had witnessed that other union. **The madness of passion broke through and laid low every obstacle: lust triumphed over modesty, wantonness over scruple, madness over sense** [emphasis mine].”

Winter’s contribution to this scenario:

- Adultery and incest were treated in Roman **criminal** law (*After*, 46) and viewed as very serious violations, requiring punishing from exile to death.
- When Adultery and incest were involved, the Roman “statute of limitation’ (usually 5 years) did not apply (*After*, 46).
- Roman law favored persons of status. The right of prosecution was limited in Roman law, often favoring persons of status.
- Incest required a formal act of accusation in order to prosecute.

- 2a. Paul bemoans the lack of repentance in light of this situation (5:2-8).
 - 1b. Paul calls for immediate and severe excommunication of the offender (5:2-5).
 - 1c. The Corinthian attitude (5:2).
 - 1d. The presence of pride (cf. Col 2:18)

Garland points out how the term (φουσιώω) in 5:2 translated as “proud” (ESV), “arrogant” (NIV) may serve as a “catch word” with 4:6, 18, 19 (cf. 8:1, 13:4) to provide continuation in his critique of the Corinthian problems.

In some sense, they were boasting about this situation. Was such arrogance related to the man’s social status (Winter, *After*, 53)?

- 2d. The absence of mourning (5:2b)

The OT is clear about how sexual sins brought God’s judgment (cf. Jer 23:10). Paul follows up on this in 5:6-8.

- 2c. Paul’s call for discipline (5:3-5).
 - 1d. Paul delineates a three-fold involvement in this action: Paul, the Lord, and the church (5:3-4).

“When you are assembled” implies that the early Church observed and understood the structures it utilized to do business. The additions of “in the name of” and “in the power of” the Lord Jesus reflects to whom the Church is responsible and where power for action is derived.

Detailed interpretation of the text illustrates the importance of the placement of punctuation. Modern translations tend to insert full stops (periods) in order to break up long sentences. 1 Cor 5:3-5 is actually one sentence. In Greek, grammatical units (phrases, dependent clauses, etc.) may be placed in a variety of sequences. English requires a rather fixed sequence, making modification dependent upon placement. But Greek is not English and often leaves open where modifiers are placed. Therefore, translation requires interpretation! An illustration of this is what the prepositional phrase “in the name of our Lord Jesus” (5:4) modifies.

Note how the English versions below render this paragraph:

KJV	NRSV	NIV	NLT
For I verily, as absent in body but present in spirit, have judged already, as though I were present, concerning him that hath done this deed, in the name of our Lord Jesus Christ , when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan....	For though absent in body, I am present in spirit; and as if present I have already pronounced judgment in the name of the Lord Jesus on the man who has done such a thing. When you are assembled, and my spirit is present with the power of our Lord Jesus, you are to hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord.	Even though I am not physically present, I am with you in spirit. And I have already passed judgment on the one who did this, just as if I were present. When you are assembled in the name of our Lord Jesus and I am with you in spirit, and the power of our Lord Jesus is present, hand this man over to Satan.... (TNIV goes with NRSV !!)	Even though I am not there with you in person, I am with you in the Spirit. Concerning the one who has done this, I have already passed judgment in the name of the Lord Jesus . You are to call a meeting of the church, and I will be there in spirit, and the power of the Lord Jesus will be with you as you meet. then you must cast this man out of the church and into Satan's hands....

Evaluate the placement of this phrase in the above translations:

KJV
NRSV
NIV
NLT

Does translation make a difference ? !

Now let's review the "validation" by Thiselton's commentary (pp. 393-394; see insert; cf. Kistemaker's comm. and TMSJ 3.1 [1992]:33-45) and see how the placement of a prepositional phrase can image our understanding of a text! Thiselton notes 6 options in interpretive history concerning where to connect this phrase:

- Variations of "in..." with the assembled congregation
 - a/ "in..." goes with gen. abs. "assembled..." (Origen, Chrysostom, etc.)
 - b/ with "assembled" but to construe power "to deliver" (5:5) (Heinrici, Lietzmann)
 - c/ with "assemble" connected to "with power" (Calvin, Erasmus, Rosner)
 - d/ "in..." modifies "to consign/deliver" of 5:5 (Ambrosiaster, Mosheim)
 - e/ "in..." governs remaining clauses of 5:4-5 (Luther, Bengel, Allo)
 - f/ "in..." modifies "I have already judged" of 5:3

"Such is the length of this single convoluted sentence in vv. 3-5 that it is difficult to argue for one view over another. With this caveat, however, we concluded that (e) has most to commend it on the grounds of its status as a speech-act, while (c) also remains convincing as seriously possible, and none (except perhaps [f]) can be excluded with certainty" (Thiselton, commentary, 394).

Another view, however, is noted by Garland as gaining acceptance: that the "in..." phrase modifies the man's action, "the one who did this in the name of our Lord Jesus." this rendition actually

maintains the natural order of the Greek. Garland himself rejects this view but the idea that this man was bold in claiming a new ideology/theology is becoming more common. Reconstruction of this text in light of Roman elitism makes such a bold assertion possible.

- 2d. Paul states the awesome nature of discipline (5:5).
 - 1e. The realm of discipline -- "deliver to Satan"
 - 2e. The explanation of discipline.
 - 1f. "destruction of the flesh"
 - 2f. "That the spirit may be saved..."

EXPANSION OF NOTES ON 1 Cor. 5:5

1e. The realm of discipline -- "deliver to Satan"

1f. phrase usage:

- This exact phrase is only elsewhere in 1 Tim 1:20 (cf. 2 Tim 2:17-18; 4:14-15). It seems that the plain meaning of the phrase in Cor. and Tim. = excommunication - cf. 1 Cor 5:2, 7, 13. Satan as an agent of God occurs in other situations as well (cf. 2 Cor 12:7; Job).
- Correlation with Greek and/or Qumran curse formula? (cf. Collins)
- In what sense does Satan figure into this?

To be outside the domain of the Church is to be in Satan's domain:

Eph 2:12

Col 1:13

1 Jn 5:19

Jn 12:31; 16:11

Acts 26:18

This is not a "Hello Satan, Heeeeeerrrrrsssss Johnny!" (Pun on former Johnny Carson late night show introduction). Rather, Satan's realm is that which is outside the circle of the church (or, out from under the "umbrella"). In the circle there is God's protection and care, but outside the circle one is vulnerable. This is not an issue of salvation, but an issue of discipline that is designed to bring an erring believer to see the error of their way.

2f. phrase significance:

-- it is a phrase of excommunication

“the new community rested upon the preliminary defeat of Satan by Jesus (see 15:24-27; Phil 2:10f.; Col 2:15). To be excluded [i.e. excommunicated] from the sphere in which Christ’s work was operative was to be thrust back into that which [the realm where] Satan still exercised authority” (J.N.D. Kelly, 126).

-- this excommunication may be accompanied by a supernatural demonstration of judgment

e.g. Acts 5:1-10

13:8-11

2e. The explanation of discipline -- "dest. of flesh" (objective genitive); save spirit

1f. "dest. of flesh" -- question involves sig. of "flesh": body or sinful nature

ESV: "...deliver this man to Satan for (εἰς) the destruction of the flesh..."

NIV: "...hand this man over to Satan so that the sinful nature may be destroyed..."

1g. Individual body view, curse/death (traditional view;

Conzelmann, Kasemann, Barrett, Morris, Lampe):

destruction = sickness and even death

This view is based on “flesh” referring to the physical body, which is turned over to Satan with a formula analogous to “curse” formula found in Qumran texts and Magical papyri. The physical punishment, consignment to death, is viewed as remedial, salvaging the person for the eschaton.

Garland criticizes this view in detail:

- the parallel texts are not the same kind of context
 - cf. 1 Cor 11:30 - phy. consequen. of spiritual failings
 - Acts 5:1-10
 - Job 2:5
 - 2 Cor 12:7
- the claimed curse texts are not true parallels. Paul may actually have influenced the later magical texts.
- the later rabbinic idea that suffering and death actually expiates past sins is contrary to Paul’s message of the cross.

In ancient culture, ostracism from “the group” was very serious. Merging into a new group would not be natural. It was not like today when one can just move to the church across town with no questions asked! This could cause great stress and self reflection about actions.

2g. Corporate body view

A statement of expulsion of the man from the community, and thus into Satan's realm, in order to purge the leaven from the group (cf. 5:2, 7, 13; cf. 5:9-13). Sexual sins are not private matters.

- This view accounts for Paul addressing the group rather than the individual.
- The OT teaches exclusion to expulsion for the sake of the purity of the whole (cf. Deut 13:6-11; 17:2-7, 12-13; 19:19-20; 21:18-21; cf. 1 Tim 5:20).
- "Putting the man outside the sphere of God's protection makes him vulnerable to satanic forces (cf. Eph 2:12; Co 1:13; 1 John 5:19), from which Christians have been rescued (Col 1:13; Acts 26:18)" (Garland, 173).
- The "flesh" is a metaphor for the sinful nature [sinful orientation] (NIV; Fee; cf. Thiselton's comm. and SJT 26 [May 1973]:204-228; J. South NTS 39 [Oct 1993]:539-560): Destroy sinful lusts that caused the problem and thereby cause the person to repent (Gal 3:13; 5:13, 16-26; 6:8; Rom 8:3-18; Col 3:5). The flesh in this setting is "the sin-bent self characterized by self-sufficiency that wages war against God" (Garland, 175). This sinful nature is to be "put to death" as part of the sanctifying process. When we fail to do that as a pattern of life, we need extra motivation to do so.
- But, no mention of repentance in context as goal, although surely assumed.
- It seems odd to have Satan as the instrument to cause repentance (Garland cites 2 Cor 12:8-10 as an illustration...but he denied such parallels in his critique of the death view!).

3g. Consider a more wholistic understanding?

Western interpretation tends to "pigeon hole" toward one exclusive understanding. The

Bible does not bifurcate the physical and spiritual as Western culture does. Perhaps all of the above could have been in Paul's mind.

2f. "that" the spirit may be saved" (a real purpose clause)

- "It is not clear how the destruction of the physical side of man's nature can effect the salvation of the immaterial side" (Barre). The death view has to view this as the final eschaton. It could reflect 1 Cor 3:15 in principle (man's essential self saved but no reward).
- The person's repentance is the goal of discipline.

3e. The status of the person disciplined -- Was this man a believer or an unbeliever?

The answer to this question is influenced by interp. of details of 5:5.

Was the person in 1 Cor 5 the same as 2 Cor 2:5-11? Also, if it is the same person, did he respond to Paul's critique? Garland on 2 Cor (*Am Bible Comm*) argues that he did not respond but sought support against Paul's authority.

* * * * * **END OF INSERT** * * * * *

- 2b. Paul illustrates the seriousness of entertaining such sin (5:6-8).

In this paragraph Paul uses the imagery of leaven to unpack their sinful "boasting," a boasting that reflects a "disingenuous attitude influenced by status" (*After*, 55). He pulls in the Passover imagery to stimulate the ideas of purging out sin and basic obedience to divine will. The appeal to these Jewish ideas and the list in 5:11 implies the presence of persons in Corinth who understood these nuances, namely Jews.

Paul's rhetorical use of "do you not know" (5:6; 6:2, 3, 9, 15, 16, 19; cf. 3:16; 9:13, 14) deflates arrogance and assumed intelligence. The massive repetition of this phrase would certainly ring in the ears of those who heard the text read aloud. Furthermore, most of what they do not know relates to the moral expectations of the gospel. Consequently, they have lost reputation and thus status among the saints, a clever criticism in light of elitism tendencies.

- 2. Paul reminds the Corinthians about the need to sever fellowship with immoral brothers (5:9-13).
 - 1a. Paul's former teaching in this domain had apparently been misunderstood (5:9-11).

Hays observes (p. 88) that the list in 5:11 may reflect exclusion texts in Deuteronomy that drive toward the exclusion statement in 5:13, "Expel the wicked man from among you" (NIV). The parallels are more thematic than intertextual.

1 Corinthians 5:11

Deuteronomy

Sexually immoral	promiscuity, adultery (22:21-22, 30)
Greedy	(no parallel, but paired with 'robbers' in 5:9)
Idolater	idolatry (13:1-5; 17:2-7)
Reviler	malicious false testimony (19:16-19)
Drunkard	rebellious drunken son (21:18-21)
Robber	kidnaping, slave-trading (24:7; LXX uses "thief")

2a. Paul clarifies the domain of the church's responsibility (5:12-13).

What are the implications of Paul's "not outside" but "inside" judgmental focus?

- ✓ it does not negate pronouncing judgment on sin (cf. Rom 1)
- ✓ it does imply "boundaries" on the church's authority and control
- ✓ it does not relate to contemporary issue of legal/political involvement (e.g. whether a moral majority kind of organization can be formed)

III. PAUL'S RESPONSE TO CERTAIN ORAL REPORTS/RUMORS (5:1-6:20 [5:1]).

- A. Paul responds to the report concerning scandalous morality (5:1-13).
- B. Paul responds to the report concerning unrighteous litigation (6:1-11).

OVERVIEWING THE CONTEXT ... Literary and historical

Deming's article (JBL 115 [1996]:289-312) argues that chs. 5-6 are a unified **literary unit** around a "legal struggle among the Corinthians over the sexual misconduct in 5:1" (289). This means that the court setting in 6:1-11 and the sexual issues of 6:12-20 reflect on this macro issue. Thus the text issues of chs. 5-6 are unified.

Winter's chapters focus on a **larger historical reconstruction** of courts in Roman Corinth.

How could Paul be so negative about judges/courts in 1 Corinthians 6:1-11 and so supportive in Romans 13:1-7? Primarily because Romans is addressing the government's role in controlling criminal violations while 1 Corinthians is reflecting on civil courts (6:2 "judge trivial cases"). Civil courts were more locally controlled with all of the local politics and corruption that comes with that territory. In the civil domain, the methodology of legal process was vicious...to prevail you had to assault the opponent's character. This came to be known as "**vexacious litigation.**"

- ❖ **Civil courts** dealt with: legal possession, breach of contract, damages, fraud, injury, and seemingly dealt with issues in regard to disputes in "organizations" (associations, ἐκκλησίαι).
- ❖ **Criminal courts** dealt with: high treason, embezzlement of state property, bribery at elections, extortion in the provinces, murder by violence or poisoning, endangering of public security, forgery of wills or coins, violent offences, adultery and seduction of reputable unmarried women (Winter, *Seek*, 107).
- ❖ **Judges and Jurors in civil courts.**
 - Roman litigation in civil courts favored those of **status** (elite class). Judges were elected only from the elite class and held sway over those of lesser status; Jurors were appointed in relation to their financial status and were intimidated by persons of status, especially those who were their benefactors.
 - The courts protected those of status from being "**shamed**" by a person of less status. Lawsuits could not be initiated by persons of lower status and were basically conducted among persons who were social equals.
 - Judges and Jurors were often **corrupt** (See Winter's original source citations, which include illustrations of abuse and illustrations that even Rome was concerned about the system).
 - Furthermore, in the civil domain, the methodology of legal process was vicious. Lawyers were particularly trained in oratory and to prevail you had to assault the opponent's character. This came to be known as "**vexatious litigation.**" Winning often meant causing shame and loss of dignity for the plaintiff.

For details see:

Garnsey, Peter. *Social Status and Legal Privilege in the Roman Empire*. Oxford: The Clarendon Press, 1970.

Winter, Bruce. *After Paul Left Corinth*. Grand Rapids: Eerdmans, 2001; and *Seek the Welfare of the City*. Grand Rapids: Eerdmans, 1994.

Reflect further on Winter's portrayal of litigation in a Roman setting:

- Winter notes how Roman litigation favored those of status (Judges were elected only from the elite class and held sway over those of lesser status; Jurors were appointed in relation to their financial status and were intimidated by persons of status, especially those who were their benefactors).
- The courts protected those of status from being "shamed" by a person of less status (law suits could not be initiated by persons of lower status and were basically conducted among persons who were social equals).
- Judges and Jurors were often corrupt (See Winter's original source citations, which include illustrations of abuse and illustrations that Rome was concerned about the system).

A surviving papyrus from Nero's reign (A.D. 54-67) cites a case where prosecution was impossible because a person of status had a track record of winning cases by favorable impartial Jurors (*After*, 62). Seneca cites the case of a man of status taunting a lower status person to sue him and the poor man knew it was useless (*After*, 63).

Winter (*After*, 61) cites three witnesses in regard to the Corinthian courts: "Dio Chrysostom records c. A.D. 89-96 that there were in Corinth 'lawyers innumerable twisting judgements' [Or. 8.9; 7.123]. A decade later Favorinus refers to the unjust treatment which he had received at the hands of leading Corinthian citizens. He contrasts that with the actions of their forefathers in pre-Roman days who were themselves 'lovers of justice' (filodi/kaioi) and shown to be 'pre-eminent among the Greeks for cultivating justice'. Those in Roman Corinth were obviously not. Later, in the second century, Apuleius inveighs against the Corinthians, alleging that 'nowadays all juries sell their judgements for money' [*Metamorphoses or The Golden Ass* 9.33]."

- Furthermore, in the civil domain, the methodology of legal process was vicious...to prevail you had to assault the opponent's character. This came to be known as "vexacious litigation." Winning often meant causing shame and loss of dignity for the plaintiff.
- At the end of the day, Corinthian Christians of status may have been using the public courts and/or the principles of Roman "vexatious litigation to adjudicate their dealings with one another in the Christian community" (74), or they may have been dealing with each other internal to the church in the same way the pagan society operated.

WALKING THROUGH THE TEXT

1. Paul points out the shame and incompatibility of pursuing litigation in worldly courts (6:1-6).

Because of the unity of 1 Cor 5-6, Deming has argued that 6:1-11 is actually a court case relating to 5:1-8 (see *Journal of Biblical Literature* 115 [1996]:289-312). He argues that some in the congregation, irate at the issue of incest, took the son/husband to civil court but lost the case. He also sees 6:12-20 reflecting on the event in ch. 5. These conflicts divided the community and were a continuing problem.

While an interesting scenario on reflecting how to maintain the unity of a context, Gagnon asserts that this reconstruction fails for at least three reasons:

“While I find Deming’s arguments intriguing, the notion that the lawsuit in 6:1-8 has to do with the incestuous man fails on three counts. **First**, who would Paul encourage the Corinthian believers to be “wronged” and “defrauded” (6:7-8), that is, to let the matter drop *within* the Christian community and not just in the courts? Paul himself has already urged the community to expel the incestuous man. **Second**, Paul’s claim in 5:1 that the case of incest is a kind of sexual immorality found not even among the gentiles would have been undermined if the courts had taken no action. **Third**, Paul refers to this lawsuit in question as an example of “the least (most insignificant, trivial) cases” (6:2) and “everyday/ordinary matters” (6:3), unlikely characterizations of incest” (p. 292, note 63).

In regard to 6:12-20, Gagnon does agree with Deming that it is a general reflection relating to the incest in ch. 5.

6:1 “*Dare...go before the unrighteous*” – Paul’s opening term accuses the Corinthians of “brazen insolence” (Garland, 195). Who are the “unrighteous”?

- Some view the unrighteous of 6:1 to be the same as the unbelievers of 6:6. They do not see Paul making a moral judgment about the courts, but merely that believers should deal with matters “in house”.
- Others view Paul’s reference to unrighteous as a judgment about the Roman judicial process.
Winter argues that “unrighteous” is a valid description about the judges and the juries of adjudicated legal complaints (review 61ff.).

6:1 Paul’s use of the term τῶν ἀδίκων (ASV, unrighteous; NIV, ungodly) is probably more than just saying that the civil judges were unbelievers (the normal term is in 6:6). He is indicting the judicial process they represent as well as noting that they are “outside” (cf. 5:12-13) the realm of the “righteous” (insiders). See Garland (197), Winter and others for references to primary sources that demean the legal culture of their time.

6:2 – “trivial cases” (ESV) To view these as a “small claims” kind of court is to read

Western categories into ancient culture. 6:2 is more likely a reference to “vexatious litigation” which was more a part of **civil court rather than the more serious level of criminal court**. This was the use of courts to address enmity between parties. It was the use of courts to address personal problems in the society. Other levels of law/courts were used for the more typical legal problems (breach of contract, personal physical injury, property damage, fraud, etc.). So terms like “strife,” “jealousy,” “carnality,” “envy,” fall into Judges and juries dealing with personal battles (e.g. political slander, leadership battles, status control). Power struggles within groups were played out in court.

“The civil courts by convention provided another appropriate arena to conduct a power struggle within the church as it would in any association. The same struggle had moved from the meetings of the Christian community to a session of the civil court.” (Winter, 66)

These kind of proceedings, with the allowable judicial process which approached slandering plaintiffs in court, created great “personal resentment and loss of dignity for the defendant” (66).

6:4 is tricky to translate (literal: participle from ἐξουθενέω = BDAG, despised, of no account. Cf. Garland, 204ff.). This text illustrates how something as seemingly simple as punctuation can be an issue of validation (see Garland, 204-207). The second clause verb may be either an assertion (indicative mood) or an imperative.

- assertion in the form of a question (verb as indicative, see ASV; ESV)
 - exclamation (verb as indicative, “you are appointing...!”)
 - exclamation (verb as an imperative, see NIV)
- **Taking the verb as an indicative/interrogative** (ESV, RSV, NRSV, NASB, UBS4, Luther, Fee, Thiselton probably)

ESV: “So if you have such cases, ‘why do you lay them before *those who have no standing* in the church?’ [verb as indicative; implies secular judges/jurors]

In these translations, the ESV is more dynamic than the NIV! Interestingly, the ESV’s interpretive translation matches Winter’s analysis: “It would seem that the reference to those of no account in the Christian ‘meeting’ was to the outsider, i.e., the judge and the jury who presided over civil actions. They had no ‘status’ in the Christian family, even though there were Christians who were all too conscious of the importance and the deference that should be given to their civic status as annually elected magistrates and jurors.” (70)

- **Taking the verb as an imperative** (KJV, NIV, Chrysostom, Augustine, and many modern writers, Garland)

NIV: “Therefore, if you have disputes about such matters, appoint as judges even *men of little account* in the church!” [verb as imperative; sarcasm for internal appointment]

The phrase “men of little account” (NIV) means those of low social status (not a

term of morality). It probably implies the undermining of using courts to advance status. I am drawn to the sarcasm since it fits the context and Pauline style (see Garland's list of reasons).

6:5 Paul's statement in 6:5, "I say this to your shame," has deep cultural ramifications. Those who were using worldly means to deal with personal problems were the ones who suffered "loss of dignity" (*dignitas*). In a culture of shame, this is a major judgmental statement.

EXCURSUS on "shame" (6:5)

- Noun in 6:5 is ἐντροπή, "shame, humiliation," and only occurs here and 1 Cor 15:34 in the NT. In extra-biblical literature, it can be used for the opposite, "respect, regard." Its verb form (ἐντρέπω) is used slightly more in the NT and means "shame" (only in 1 Cor 4:14; 2 Thess 3:14; Titus 2:8) in its negative use.
- Its semantic field, however, is much larger (Louw and Nida, 25.189-202).
- A "culture of shame" cannot simply be unpacked by words but requires a conceptual level explanation (as Winter et.al. do).

Paul's statements imply that the Church should be able to care for its internal problems with due process and binding authority. Have you ever known a church that has a "Grievance Committee" or a fair and reasonable process to adjudicate complaints?

It needs to be emphasized that since this context is focused on "vexatious litigation," it is not, therefore, to be widely applied as a prohibition for every kind of litigation. Whether litigation in our cultural setting is appropriate, needs to be decided on a case-by-case basis. Today's courts would rarely get involved in adjudicating personal power disputes.

Winter concludes that the methodology of "vexatious litigation" was being used by persons of status *within* the Church's gatherings and that the external courts were an analogy for their behavior (73-74). It was the Church acting like its world.

2. Paul points out that the lawsuits are merely symptomatic of deeper problems, or moral defect (6:7-8).

A believing community in harmony should render lawsuits to deal with personal animosity non-existent. To need formal litigation between believers in this regard is a confession of moral failure (6:7, "defeat" ἥττημα). This moral failure is the inability to operate according to biblical values. Remember...this command was given within a culture whose structures obviously made it difficult to live biblically.

Some preliminary conclusions:

- Comparisons between Roman and USA courts is more on the basis of analogy than identity.
- Issues in 1 Cor 6 probably related to civil rather than criminal law. So,

whatever analogy exists, this is the arena...human disputes not criminal activity.

- Roman courts operated along the lines of status. USA courts are designed to be fair and not relate to status (other than buyer better lawyers).
- US Courts are, by virtue of our society, essential in many ways (e.g. to establish disputed property boundaries, divorce equity, custody of children, integrity in performance-for-pay in goods and services and many business ventures, insurance companies dealing with issues that pertain to you without your permission!). While “justice” may be influenced by money-for-skill representation, and character is often assaulted as part off the process, it is still not a social status vexacious litigation context.
- Paul’s exhortation that we are better wronged than embarrass the assembly still has to be given due consideration (6:7-8). As Garland notes, even pagans valued that “a wise man ignores injury” (cf. Garland’s notation of Seneca, p. 208). At the same time, we must not assume this is a prescriptive text in light of the different cultures and court systems.

3. Paul appeals to the Christian's position in Christ as a reason for better behavior (6:9-11; See Winter, *After*, 110-119).

Vice list (6:9-10): Unrighteous (ἄδικοι)
 [cf. ch. 5:11] sexually immoral (πόρνοι)
 idolaters (εἰδωλολάτραι)
 adulterers (μοιχοὶ)
 homosexuality (μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενικοῖται see
 Garland in.loc. where these two terms are defined.)

At this point, two terms emerge that are highly debated in the homosexual discussions. Note how the English versions interpret these terms. E.g., the ESV combines them as a unit while the NIV represents that there are two terms (making the ESV more dynamic on this occasion!).

KJV: “nor effeminate, nor abusers of themselves with mankind”
 ESV: “nor men who practice homosexuality”
 NIV: “nor male prostitutes nor homosexual offenders”
 WINTER: “nor passive homosexuality nor active homosexuality”
 HORSLEY et.al.: “nor masturbators nor male prostitutes”

Winter notes the collation of these two terms in light of Roman usage and observes that μοιχοὶ / malakoi comes from the Latin *malacus* and may represent a homosexual act that was not permitted under Roman law, namely the penetration of a male Roman citizen (see Winter, *After*, 110-119). In this case, Paul prohibits two levels of homosexuality and undermines a Roman law permission (the penetration of non-Roman males was allowed in the mores of the elite status).

Winter shows how the first term developed to represent the **passive** homosexual (p. 116-117) and that the coined second term (developed from the LXX of Lev 18:22; 20:13) represented **active** homosexuality. As you can see, these terms are a major validation project.

For an **elaborate treatment of homosexual issues** in today's culture with, see **Robert A. J. Gagnon**, *The Bible and Homosexual Practice*. Nashville: Abingdon Press, 2001 [see his website: www.robagnon.net]. For a treatment that reflects how some biblical scholars frame it as a choice, see L. William Countryman, *Dirt, Greed and Sex: Sexual Ethics in the New Testament and Their Implications for Today*. Philadelphia: Fortress Press, 1988; Robin Scroggs. *The New Testament and Homosexuality: Contextual Background for Contemporary Debate*. Philadelphia: Fortress Press, 1983.

The list continues....

thieves
greedy
drunkards
revilers
swindlers

But... washed / sanctified / justified [Order of this triad?]

C. Paul evaluates the foundational principle that causes the problems of disorder in the body (6:12-20).

Review the possible chiasmic structure (Support Deming?):

A Sexual Problem (Incest; 5:1-13)
B Lawsuits (6:1-11)
A' Sexual Problem (Fornication; 6:12-20)
[See Charles Talbert, *Reading Corinthians* (Crossroad, 1987)]

This last paragraph in chs. 5-6 dovetails with the beginning of ch. 5. The content is clearly about illicit sex. But what does this mean in context? Is the problem

- merely a matter of creative rationalism for sexual licentiousness on the part of certain Corinthian men, claiming that "all things are lawful" for them,
- or is it once again tied to the special rationalizations of the "elite" and their exercise of the liberty of status? (Winter, *After*, ch. 5)
- could it be a reflection of the incest of the son with his step mother?
- or is it a transition paragraph connecting the oral reports of 5-6 with the written questions of 7:1ff.? (See Garland's summary of Hurd, pp. 220-222)

Garland's work often lacks adequate engagement with the reconstructions of Winter. This could be related to the timing of publication (Garland's 2003 date, probably submitted over a year before and actually written in the late 1990s, and 2003 could have been the end of 2002 since publishers sometimes anticipate the coming year...so Winter's work was relatively new).

The moral teaching of this paragraph transcends historical particularity, but knowing what historical context exists assists in connecting the details of the text.

1. Paul's citation and critique of what seems to be a Corinthian slogan (6:12).

1a. Translation

ESV	NIV
“All things are lawful for me,” but not all things are helpful.	"Everything is permissible for me" -- but not everything is beneficial.
“All things are lawful for me,” but I will not be enslaved by anything.	"Everything is permissible for me" -- but I will not be mastered by anything.

Compare Paul's reference to the same issue in 10:23:

“All things are lawful,” but not all things are helpful.	“Everything is permissible,”-- but not everything is beneficial.
“All things are lawful,” but not all things build up.	“Everything is permissible,” but not everything is constructive.

2a. Explication

1b. The aphoristic slogan:

1 Cor 6:12 (x2) – “All things are lawful for me” [Πάντα μοι ἔξεστιν]

1 Cor 10:23 (x2) – “All things are lawful” [Πάντα ἔξεστιν]

The verb may be translated “it is lawful or permitted.” For idea of "permit" cf. Acts 21:37; 2 Cor 12:4.

Murphy-O'Connor also claims 6:18b, “Every sin that a man commits is outside the body,” as a slogan to justify internal purity apart from external purity.

1c. **Is Paul quoting and critiquing a general slogan** of freedom that the

Corinthians were using **as an abstract principle**? This would mean that Paul is using the Corinthians' maxim/slogan as a rhetorical device?

If this is the case, then our tension is to explain how Paul could be soft with their idea that “everything is lawful.” It would be assumed that the context of "everything" is limited to those areas not stipulated by moral precepts from God and that Paul is tempering Christian freedom against loving self-restriction for the good of others.

This explanation is a common reading among NT exegetes (cf. Fee). As Garland states, “the prevailing view is that the maxim [i.e. slogan] ‘all things are permissible to me’ was used by the Corinthian freethinkers to sanction their immoral behavior” (225-226), although he goes on to reject the view. He explains the text the same without the slogan idea driving it.

Along with this read is the idea that 6:12-20 is Paul's criticism of Corinthian slackness toward consort with prostitutes, however justified in their cultural context.

After reading works like Winter, it seems to me that many commentaries on this and probably other parts of the NT, reveal the complete lack of the commentator's knowledge of the Graeco-Roman world. It seems that most NT scholars in the evangelical movement naturally gravitate to Jewish backgrounds, but when that dynamic is not present, they default to a "surface" reading of the text (cf. e.g. the recent IVP Dict of NT Background...no real feel for Graeco-Roman background beyond the obvious level).

2c. **Or, is Paul denying the validity of the aphorism?** Winter's reconstruction calls for this understanding.

Winter comments, "The idea must be reflected that the maxim of the secular elite that '[for me] all things are permitted' (which some Corinthian Christians espoused) was part of an ill-thought-out Pauline *paradosis* [=exhortation]. Paul himself emphatically rejected the aphorism which he twice cited with the use of the strong adversative ἀλλά [= "but"] (6:12; 10:23)." (105; cf. 81)

Winter's argument asserts:

- 1d. There was a small but significantly influential group of the "socially elite" (= "the wise") among the Corinthian Christians (p. 106; cf. 1:26; 3:18; 6:5; 6:12-20; 8:9-10; 15:12 with 15:32-34)
- 2d. The Roman socially elite rationalized a "two-tier system of ethical behaviour." This was grounded in their Platonic worldview that "the body is said to have been ordained for pleasure and that the immortal soul was unaffected by any such conduct" (88).
- 3d. Persons of social status were "permitted" (the very verb Paul uses is well attested in Graeco-Roman literature) this dual ethic after about the age of about eighteen when they were conferred with the Roman *toga virilis* (89). On one hand, this ceremony was passage to legal adulthood, but on the other, it was a ticket to the sociology of the elite in the Roman Banquet setting (cf. Roman *convivium*). Winter notes numerous sources that depict these banquets as "eating, drinking, and lovemaking." Eat to the point of gluttony, drink to drunkenness and fornication with professional women (see. pp. 90ff.). The *toga virilis* was the passage to the "right" to make decisions about participating in these events.
- 4d. Winter correlates this Roman Banquet background with a number of words and phrases Paul uses in 6:12-20.

Roman Banquets had a threefold theme: Eating, drinking and loving. For details about these banquets see:

Dunbabin, Katherine M. D. *The Roman Banquet: Images of Conviviality*.
Cambridge: Cambridge University Press, 2003.

Juvenal commented that the Roman Banquet fostered “a degree of decadence associated not only with the pleasure of the palate but also of the pillow” (*Satire*, 14.7-10).

Plutarch, *Moralia* II.140.16 (Loeb’s)

Phrases to consider:

“all things are permitted” (6:12)

“food is meant for the stomach and the stomach for food”—but God will destroy both....” (6:13)

“the body is not meant for sexual immorality....” (6:13)

“your bodies are members of Christ...[not] members of a prostitute” (6:15)

“flee from sexual immorality...sins against his own body.” (6:18)

“body is a temple of the Holy Spirit....” (6:19)

Think about how community is the focus in chs. 5-6, not the individual!

If Winter’s reconstruction is correct, then 6:12-20 has more to do with the Banquet than the Brothel (although, the brothel came to the banquet!).

2b. Paul's two negotiations.

The answer stanzas to “all things are permitted” seem calm compared to what this phrase may have meant. But when one understands how Paul in 6:12-20 undermines the philosophical tenants of the dualistic ethic of the elite, it becomes clear that Paul was representing a major clash in worldviews.

1c. "not expedient" = not beneficial, profitable, advantageous (BAGD, 780).

συμφέρω, verb, “benefit” - cf. 10:23; 12:7; 2 Cor. 8:10; 12:1

In 1 Cor, “what is beneficial primarily relates to what benefits others” (Garland, 229). cf. the noun in 10:33; 12:7; 7:35; 2 Cor 8:10; 12:1

"Christian freedom [but not the point here] must be limited by regard for others" (Barrett). cf. Gal. 5:13; 1 Pet. 2:16

At the least, Paul is after a change in worldview. The Corinthians’ were used to exercising

dual ethics, especially in sexual domains. Paul is making it clear that there is no room in Christianity for any deviation from a singular sexual ethic.

2c. "I will not be enslaved by anything" (6:12)

Paul plays on the sound of the Greek words "are permitted" and "will not be overpowered."

We might paraphrase this as: **"I'm not going to be a victim of the dictum!"**

πάντα μοι ἔξεστιν ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος.

2. Paul delineates a Christian view of the "body" (σωμα) (6:13-20).

1a. Paul affirms that the authority over the physical body rests with God/Biblical revelation (6:13-14).

The lens of Winter's reconstruction reads these phrases as supportive of reading Paul as criticizing the assumed Roman duality of body and spirit in sexual activities. The reference to food and *porneia* (fornication; sexual immorality) correlates with the abuse that those with status practiced in the Roman Banquet setting.

Is love making a beautiful and mutually pleasurable act? Then how can it ever be wrong? The only answer is that God has revealed the context in which it is either acceptable/beautiful or ugly/out-of-bounds.

Paul's theme of "body" in 6:13-20 slams the Platonic anthropology that bifurcates body pleasures and the soul. For Paul, the deeds of the body are a window to the soul. This issue is revisited in 1 Cor 15.

2a. Paul describes the nature of the sacredness of the body within God's perspective (6:15-20).

The Greek structure of 6:15-20 is framed around three questions introduced with the rhetorical device "do you not know that..." (οὐκ οἴδατε ὅτι...). The plural form of "you" throughout this section indicates that Paul is speaking to the Church as a unit although its individual units determine the whole.

Once again, the data that Winter provides about Platonic anthropology is devastated by Paul's view of the body.

1b. The body is sacred in its connection to God (6:15).

Paul's response to the two questions of 6:15 is as strong as he can be, "may it never be" (μὴ γένοιτα, cf. Rom 6:1).

2b. The body is violated by wrong connections (6:16-18).

Paul's applies the marriage idea of "two become one body" to increase the seriousness of sexual sin. The sexual union and its exchange of fluids physically and forensically creates a new union. Even modern science notes that sex partners are forever affected as a result of this exchange.

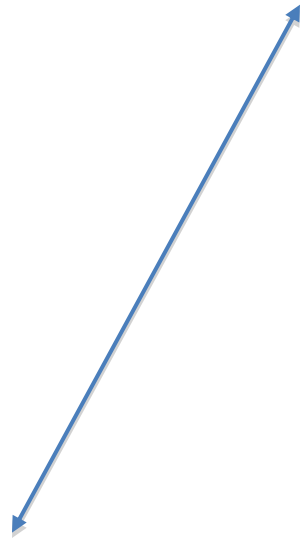
The dictum that "every sin a man commits..." merely reflects the seriousness of sexual union violations. It is a sin that has forensic ramifications. The phrase also supports a non-bifurcating view of material and non-material (part of Paul's anti-Platonic tone).

3b. The body is the "temple" of God's Spirit (6:19-20).

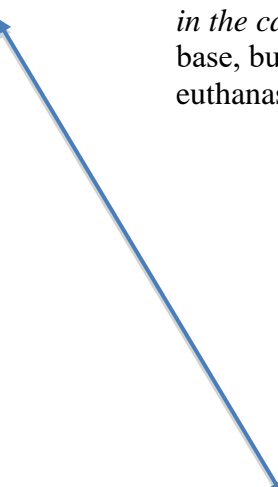
What does this metaphor mean?

How does it serve the context of 1 Cor 5-6?

There is certainly a lot of thematic unity in the flow of material in 1 Cor 5ff. Even as we move into ch. 7, the sexual issues persist.



You will note that this “ladder” bears a philosophical similarity to the “three levels” model. You begin with a specific example that is relatively direct and move to its later application. While it seems simple with a NT counterpart text, *it is more challenging when there is no “ending text” in the canon*. This “ladder of abstraction” works in a setting where you have an inter-textual base, but what about moving from texts that have no “completion” in Scripture, e.g. slavery or euthanasia? It seems that this paradigm has a more limited use.



Conclusion

Gaining an understanding of these three paradigms can assist you when you are dealing with issues that offer multiple views.

- You merely return to the text.
- You determine as much as possible the biblical author’s original intention.
- You grapple with the agenda oriented nature of the theological encyclopedia in the tools you utilize.
- You locate your text/s in relation to the three levels.
- You research and validate alternative views on your text.
- You develop your best lines of reason from text/s to interpretation and application.
- You live with your less-than-inspired interpretation with a good dose of humility in this life.

This is not light work. But it is rewarding to the person who stays the course and valuable for the parishioners who benefit from the explanation.